

IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

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INVITATION TO SUBSCRIBE FOR The Improvement Era

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Volume IX
1905-1906

The Improvement Era makes its annual bow to the public, on November 1st, 1905, stronger than ever in the love of the people. The circulation and the standard have been kept up, and we have more friends than ever among the lovers of good literature.

OWNERSHIP AND CONTROL OF THE ERA.

The Era is the organ of the Young Men's Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints. It is owned by the General Board, and has no capital except the subscriptions annually invested by its readers, who comprise the leading and progressive young men of the Church. The magazine was started by the young men as their advocate, and it finds favor with the general reader who delights in clean, entertaining, and instructive literature.

Its pages contain historical matter, comment on current events, biography, doctrinal and inspirational essays, poems, and stories, all written by able home writers. President Joseph F. Smith is the editor, and he with the General Board of the Young Men's Mutual Improvement Associations, controls its policy. All the profits go to the betterment of the magazine, or are spent in the interest of the Mutual Improvement Associations. The magazine is not published for the purpose of making money, but for the advancement of the members of our organizations. Your attention is called to the double purpose served by every subscription: it is a contribution aiding in the growth and prosperity of the Mutual Improvement Associations and the Church, and in the advancement of good works among the young people; it gives you, besides, full returns in good, wholesome, entertaining literature for the \$2.00 invested.

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The young men of Zion, as well as others, can, therefore, well afford a subscription of \$2.00 to help in this work, especially as they get full value for their money in the magazine itself. What do you say? Join in the ranks, and send your subscription today. Don't wait for further solicitation.

THE MANUAL FREE WITH THE ERA.

An additional consideration is that the manual,—either Senior or Junior—is sent free with each subscription. The Senior manual this year is a book of over 300 pages of fine type which, under other conditions, would cost the subscriber at least \$1.00. You get this splendid treatise on the Book of Mormon absolutely free with the Era.

See two interesting chapters from the fascinating pages of the manual, in the September and October numbers of the Era.

REGULAR DEPARTMENTS AND CONTRIBUTORS.

The “Editor’s Table,” so valuable to our readers in the past, will continue to be one of the leading features of the Era, in which President Joseph F. Smith will discuss ethical, religious, and current topics. “Topics of Moment,” will treat on the most important of the world’s events. “Questions and Answers,” will contain important questions on doctrine and miscellaneous matters, and their answers. “Our Work,” will be made extremely valuable, necessary and indispensable as a guide and help to the officers. For this one reason alone every officer in the organization should subscribe for the magazine. Among the writers who have promised to contribute to Volume IX of the Era are the following well known leading authors and writers:

B. H. Roberts	Edwin F. Parry
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 and a host of others.

SPECIAL FEATURES FOR VOLUME IX.

President Joseph F. Smith, the Senior Editor

Will contribute articles on topics of interest to the Saints and the young people. No articles that have ever been published in a home magazine have been received with greater favor than the contributions of President Smith in the past volumes of the Era. He will continue for Volume IX, and this feature alone is of great value and interest to both old and young.

Weed's Life of St. Paul.

One of the best biographies of the great apostle ever written for boys, is "Weed's Life of St. Paul," which the Era has obtained permission to print and which will appear serially in Volume IX. Its descriptive and biographical features are so fascinating that the boy who begins reading it will scarcely know how to wait for the next number. This copyright publication, in itself a good book, which will continue throughout the volume, is alone worth half of the subscription.

Short Stories.—Offer to Writers.

For volume nine of the Era we expect twelve short stories. The Era offers \$25.00 for any story submitted to its editors during the year beginning October, 1905, that will be deemed available by the editors for publication in the magazine.

Stories must contain no less than 2,000 words nor more than 7,000, and may be submitted at any time during the year, those not used to be returned at the close of October, 1906, and the available ones paid for at the time of publication. The

right to reject any stories submitted is reserved. Stories of true experience and adventure, inspiration, action and achievement, suitable for boys and young men, are preferred.

Memorial Number.

One hundred years ago, in December, the Prophet Joseph Smith was born. The December Era will be devoted to his career and character, and articles thereon are anticipated from Dr. John A. Widtsoe, Bishop Orson F. Whitney, Dr. James E. Talmage, Prof. J. H. Evans, Susa Young Gates, Prof. Willard Done, Historian Andrew Jenson and other writers. It is hoped to make the tribute worthy of the man, and all the people will wish to secure the volume containing these valuable contributions on the great prophet of the latter days.

A University Scholarship.

To the young men between the ages of sixteen and twenty-two years inclusive, who are members of the Young Men's Mutual Improvement Association, for the best essay on "The Internal Evidences of the Truth of the Book of Mormon," the General Board offers one year's scholarship in any one of these three educational institutions: The Latter-day Saints' University, Salt Lake City; the Brigham Young University, Provo; and the Brigham Young College, Logan. The school to be chosen by the successful contestant.

The essay must consist of not less than two thousand nor more than four thousand words, or from five to ten pages of the Improvement Era; must be typewritten; and must be in the hands of the editor of the Improvement Era by April 1, 1906. The best essay will be published in the ninth volume of the Era.

The essay will be judged on the following points: Originality, logical arrangement in statement of subject matter and argument; and literary excellence. By originality is meant, that the work must be rigidly the competitor's own effort.

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This liberal offer should create a decidedly interesting competition. We hope that every association will hold a competitive trial among their membership, and forward the one best essay for the general competition.

Miscellaneous Subjects Already in Hand.

A large number of short essays on religious, historical, social, literary, and scientific themes will appear, all of which have been written by a variety of entertaining authors, old and new. Among the titles, now on hand or promised, are many of excellent value and of attractive interest.

Doctrinal Subjects.

Doctrinal topics will receive due consideration, and our efforts will be extended to make the Era, as in the past, a leading doctrinal exponent of the Church for the missionary field, for the student, and the investigator.

AIM OF THE ERA.

The primary aim of the Era is to instil into the hearts of the young people a testimony of the truth and magnitude of the Gospel and the work of God; and, like the association which it represents, "to aid them in developing the gifts within them, and in cultivating a knowledge and an application of the eternal principles of the great science of life." It aims, besides, to educate and interest its readers in social affairs, in history, biography, current events, and the building of noble character, and to point young men to the way of true success. As the organ of the Young Men's Mutual Improvement Asso-

ciations, it promulgates the official instructions of the leaders of this great organization, making it indispensable to every officer therein. It is also a magazine for the family.

TO THE OFFICERS OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

We ask you to continue loyal to our magazine, by subscribing for it yourselves, and by each one of you securing another subscriber. We ask that officers promptly arrange for the canvass of the membership of their association and wards, so that no family is left without solicitation. Remember that every president is an agent. He should appoint one of his assistants to carefully look after the interests of the magazine, and should himself see that the ward is thoroughly and completely canvassed early in the season. A stake aid to the superintendent should be appointed to supervise the canvass for the Era and otherwise look after its business welfare in the stake. Little difficulty will be experienced in obtaining subscribers, if the work is handled properly and in season. As the organ of our associations, the Era is the vehicle of official information for the officers, and as such is indispensable to M. I. workers.

TERMS AND GUARANTEE.

At the 1903 annual conference of the associations, the officers decided that all subscriptions should be paid in advance, and all officers pledged themselves to become subscribers. The Era will be issued promptly on the first of each month; price \$2.00, including the manual. Upon application from subscribers who have been with us for years, the magazine will be sent to them without interruption upon receipt of a request from them, (on the subscription slips forwarded to them by mail) to continue the magazine upon their promise to pay within the month. Behind us are eight years of fulfilled promises, and the subscriber may be certain that all promises made will be fulfilled. The magazine is prompt in publication, and, as in the past, all our pledges will be faithfully kept.

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IMPROVEMENT ERA,

Salt Lake City, Utah.

IMPROVEMENT ERA.

VOL. VIII.

OCTOBER, 1905.

No. 12.

ORIGINALITY OF THE BOOK OF MORMON.

(Continued.)

BY ELDER B. H. ROBERTS.

THE FALL OF ADAM—THE PURPOSE OF MAN'S EXISTENCE.

In the second book of Nephi occurs the following direct, explicit statement:

Adam fell that man might be, and men are that they might have joy.

This assertion concerns two of the mightiest problems of theology:

First. The reason for man's fall.

Second. The purpose of Adam's existence.

Before entering into a consideration of these doctrines, however, I must establish the fact of their originality; for I fancy there will be many who at first glance will be disposed to question their being original with the Book of Mormon. It must be conceded, of course, that the fact of man's fall is frequently mentioned in the Bible. The story of it is told at length in Genesis.*

* Genesis 3.

It is the subject of some of Paul's discourses;* and, indeed, it underlies the whole Christian scheme for the redemption and salvation of man. Yet, strange to say, there is not to be found a direct, explicit statement in all the Jewish scriptures as to *why* Adam fell. The same statement may be made with reference to the second part of this passage. That is, that there is nowhere in Jewish scriptures a direct, explicit statement as to the *object* of man's existence.

These statements, with reference to the absence of anything in Holy scripture on these two important points, will, I know, be regarded as extremely bold; and especially when made with reference to so large a body of literature as is comprised in the Hebrew scriptures. Yet I make them with absolute confidence; and am helped to that conclusion from the fact that nowhere in the creeds of men, based upon Jewish and Christian scripture, is there to be found a direct statement upon these two subjects that has in it the warrant of explicit, scriptural authority. Nowhere in the creeds of men—the creeds of men! those great crystallizations of Christian truths, as men have conceived those truths to be; those embodied deductions of the teachings of Holy scripture—nowhere in them, I repeat, are these two great theological questions disposed of on scriptural authority.

The *Westminster Confession of Faith*, which embodies the accepted doctrine of one of the largest bodies of Protestant Christendom, ascribes the purpose of all the creative acts of God to be “the manifestation of the glory of his eternal power, wisdom and goodness.† And in an authoritative explanation of this part of the creed it is said, “The design of God in creation was the manifestation of his own glory.” And again, “Our confession very explicitly takes the position that the chief end of God, in his eternal purposes and in their temporal execution in creation and providence, is the manifestation of his own glory. * * * The scriptures explicitly assert that this is the chief end of God in

* I Cor. 15: 21, 22; Romans 5: 12-17.

† *Westminster Confession*, chapter 4—Of Creation—section 1.

creation.* * * * Thé manifestation of his own glory is intrinsically the highest and worthiest end that God could propose to himself."†

The only business I have here with this declaration of the purpose of God in creation—including the creation of man, of course,—is simply to call attention to the fact that it nowhere has the direct warrant of scripture.

The great Protestant body of Christians, known as the "Episcopal Church," whose chief doctrines are embodied in *The Book of Common Prayer*, is silent upon the two subjects in question, *viz.*, *why* Adam fell; the *object* of man's existence. Their *Articles of Faith*, it is true, speak of the *fall* of Adam, and its effect upon the human race: but nowhere do they attempt to say *why* it was that Adam fell, or give a *reason* for man's existence. Their creeds proclaim their faith in God, "the Maker and Preserver of all things, both visible and invisible;" but nowhere declare the purpose of that creation, and, consequently, have no word as to the *object* of man's existence.

The exposition of the Catholic creed on the same point, as set forth in the *Douay Catechism*, is as follows:

Ques. What signify the words creation of heaven and earth?

Ans. They signify that God made heaven and earth and all creatures in them of nothing, by his word only.

Ques. What moved God to make them?

Ans. His own goodness, so that he may communicate himself to angels and to man, for whom he made all other creatures.‡

Speaking of the creation of the angels, the same work continues:

Ques. For what end did God create them? [the angels.]

* In proof of this last declaration, the expounder cites Col. 1: 16; Prov. 16: 4; Rev. 4: 11; Rom. 11: 36. See *Commentary on the Confession of Faith*, with questions for theological students and Bible classes, by the Rev. A. A. Hodge, D. D., chapter 4. The reading of the passages quoted will convince any one that the statement of the creed is but poorly, or not at all, sustained by them.

† *Commentary on the Confession*, (Hodge) chapter 4.

‡ *Douay Catechism*, chapter 3.

Ans. To be partakers of his glory and to be our guardians.

Referring again to man's creation, the following occurs:

Ques. Do we owe much to God for creation?

Ans. Very much, because he made us in such a perfect state, creating us for himself, and all things else for us.*

From all which it may be summarized that the purpose of God in the creation of men and angels, according to Catholic theology, is—

First, that God might communicate himself to them.

Second, that they might be partakers of his glory.

Third, that he created them for himself, and all things else for them.

While this may be in part the truth, and so far excellent, it has no higher warrant of authority than human deduction, based on conjecture, not scripture; and it certainly falls far short of giving to man that "pride of place" in existence which his higher nature and his dignity as a son of God entitle him.

The originality of these two Book of Mormon doctrines established, let us now consider if they are true and of what value they are, and what effect they will probably have upon the ideas of men. I shall treat them separately first, and in relation afterwards.

"Adam fell that man might be."

I think it cannot be doubted, when the whole story of man's fall is taken into account, that in some way—however hidden it may be under allegory—his fall was closely associated with the propagation of the race. In an incidental way, Paul gives us to understand that Adam, in the matter of the first transgression, was not deceived, but that the woman was.† It therefore follows that Adam must have sinned knowingly, and perhaps deliberately, making choice of two laws pressing upon him. With his spouse, Eve, he had received a commandment from God to be fruitful, to perpetuate his race in the earth. He had also been told not to partake of a certain fruit of the garden of Eden; but, according to the story of Genesis, as

* *Douay Catechism*, chapter 3.

† Tim. 2: 14.

also according to the assertion of Paul, Eve, who, with Adam, received the commandment to multiply in the earth, was deceived, and, by the persuasion of Lucifer, induced to partake of the forbidden fruit. She, therefore, was in transgression, and subject to the penalty of that law which from the scriptures we learn included banishment from Eden, banishment from the presence of God, and also the death of the body. This meant, if Eve were permitted to stand alone in her transgression, that she must be alone, also, in suffering the penalty. In that event she would have been separated from Adam; which necessarily would have prevented obedience to the commandment given to them conjointly, to multiply in the earth. In the presence of this situation, it is, therefore, to be believed that Adam, not deceived either by the cunning of Lucifer or the blandishments of the woman, deliberately, and with a full knowledge of his act and its consequences, and in order to carry out the purpose of God, in the creation of man, shared alike the woman's transgression and its effects; and this in order that the first great commandment he had received from God; *viz.*, —“be fruitful and multiply and replenish the earth, and subdue it”—might not fail of fulfilment. Thus, “Adam fell that man might be.”

The effect of this thought upon the ideas of men, concerning the great Patriarch of our race, will be revolutionary. It seems to be the fashion of those who assume to teach the Christian religion to denounce Adam in unmeasured terms; as if the fall of man had surprised, if indeed it did not altogether thwart, the original plan of God respecting the existence of man in the earth. The creeds of the churches generally fail to consider the *fall* as part of God's purpose regarding this world, and in its way as essential to the accomplishment of that purpose as the *redemption* through Jesus Christ. Certainly there would have been no occasion for the redemption, had there been no fall; and hence, no occasion for the display of all that wealth of grace and mercy and justice and love—all that richness of experience, involved in the gospel of Jesus Christ, had there been no fall. It cannot be but that it was part of God's purpose to display these qualities in their true relation, for the benefit, and blessing, and experience, and enlargement of man; and, since there would have been no oc-

casion for displaying them but for the fall, it logically follows that the fall, no less than the redemption, must have been part of God's original plan, respecting the earth-probation of man. The fall undoubtedly was a fact as much present to the foreknowledge of God as was the redemption; and the act which encompassed it must be regarded as more praise-worthy than blame-worthy, since it was essential to the accomplishment of the divine purpose. Yet, as I say, those who assume to teach Christianity, roundly denounce Adam for his transgression. "The Catholic Church teaches," says Joseph Faa' Di Bruno, D. D., "that Adam by his sin has not only caused harm to himself, but to the whole human race; that by it he lost the supernatural justice and holiness which he received gratuitously from God, and lost it, not only for himself, but also for all of us; and that he, having stained himself with the sin of disobedience, has transmitted not only death and other bodily pains and infirmities to the whole human race, but also sin, which is the death of the soul."*

And again:

Unhappily Adam, by his sin of disobedience, which was also a sin of pride, disbelief and ambition, forfeited, or more properly speaking, rejected that original justice; and we, as members of the human family, of which he was the head, are also implicated in that guilt of self-spoliation, or rejection and deprivation of those supernatural gifts; not indeed on account of our having willed it with our personal will, but having willed it with the will of our first parent, to whom we are linked by nature as members to their head.†

Still again, and this from the Catholic Catechism:

Q. How did we lose original justice?

A. By Adam's disobedience to God in eating the forbidden fruit.

Q. How do you prove that?

A. Out of Rom. 5: 12, "By one man sin entered into the world, and by sin death; and so into all men death did pass, in whom all have sinned."

Q. Had man ever died if he had never sinned?

* *Catholic Belief*, p. 6.

† *Catholic Belief*, p. 330.

A. He would not, but would live in a state of justice, and at length be translated alive to the fellowship of the angels.*

From a Protestant source I quote the following:

In the fall of man we may observe, 1. The greatest infidelity. 2. Prodigious pride. 3. Horrid ingratitude. 4. Visible contempt of God's majesty and justice. 5. Unaccountable folly. 6. A cruelty to himself and to all his posterity. Infidels, however, have treated the account of the fall and its effects, with contempt, and considered the whole as absurd; but their objections to the manner have been ably answered by a variety of authors; and as to the effects, one would hardly think anybody could deny. For that man is a fallen creature, is evident, if we consider his misery as an inhabitant of the natural world; the disorders of the globe we inhabit, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance and nakedness, the gross darkness in which we naturally are, both with respect to God and a future state; the general rebellion of the brute creation against us; the various poisons that lurk in the animal, vegetable and mineral world, ready to destroy us; the heavy curse of toil and sweat to which we are liable; the innumerable calamities, of life and the pangs of death.†

In an article on man, the Dictionary just quoted also says:

God, it is said, made man upright, (Eccl. 7: 29,) without any imperfection, corruption or principle of corruption in his body or soul; with light in his understanding, holiness in his will, and purity in his affection. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he was necessarily in a state of happiness. He was a very glorious creature, the favorite of heaven, the Lord of the world, possessing perfect tranquility in his own breast, and immortal. Yet he was not without law: the law of nature, which was impressed on his heart. God superadded a positive law, not to eat of the forbidden fruit (Gen. 2: 17) under the penalty of death, natural, spiritual, and eternal. Had he obeyed this law he might have had reason to expect that he would not only have had the continuance of the natural and spiritual life, but have been transported to the

* *Douay Catechism*, p. 13.

† *Buck's Theological Dictionary*, p. 182.

upper paradise. Man's righteousness, however, though universal, was not immutable, as the event has proved. How long he lived in a state of innocence cannot easily be ascertained, yet most suppose it was but a short time. The positive law which God gave him he broke, by eating the forbidden fruit. The consequence of this evil act was, that man lost the chief good: his nature was corrupted, his powers depraved, his body subject to corruption, his soul exposed to misery, his posterity all involved in ruin, subject to eternal condemnation, and forever incapable to restore themselves to the favor of God, to obey his commands perfectly, and to satisfy his justice.*

Another Protestant authority says.

The tree of knowledge of good and evil revealed to those who ate its fruit secrets of which they would better have remained ignorant; for the purity of man's happiness consisted in doing and loving good, without even knowing evil.†

From these several passages, as also, indeed, from the whole tenor of Christian writings upon this subject, the fall of Adam is quite generally deplored, and upon him is laid a very heavy burden of responsibility. It was he, they complain, who

Brought death into the world, and all our woe.

One great division of Christendom, in its creed, it is true, in dealing with the fall, concedes that "God was pleased, according to his wise and holy counsel, to permit, [the fall] having purposed to order it to his own glory."‡

And, in an authoritative explanation of the section, they say: "This sin [the fall] was permissively embraced in the sovereign purpose of God." And still further in explanation: "Its purpose being God's general plan, and one eminently wise and righteous, to introduce all the new created subjects of moral government into a state of probation for a time, in which he makes their permanent character and destiny depend upon their own action." Still this sin, described as being permissively embraced in the sovereign purpose of the Deity, God designed "to order it to his own

* *Buck's Theological Dictionary.*

† *Old Testament History*, William Smith, L. L. D., chapter 2.

‡ *Westminster Confession*, chapter 6, section 1.

glory;" but it nowhere appears, according to this confession of faith, that the results of the fall are to be of any benefit to man. The only thing consulted in the theory of this creed seems to be the manifestation of the glory of God—a thing which represents God as a most selfish being—but just how the glory of God can be manifested by the *fall* which, according to this creed, results in the eternal damnation of the overwhelming majority of his creatures, is not apparent.

Those who made this Westminster Confession, as also the large following which accept it, concede that their theory involves them at least in two difficulties which they confess it is impossible for them to meet.

First, "How could sinful desires or volitions originate in the soul of moral agents created holy like Adam and Eve;" and, second, "how can sin be permissively embraced in the eternal purpose of God, and not involve him as responsible for the sin?" "If it be asked," say they, "why God, who abhors sin, and who benevolently desires the excellence and happiness of his creatures, should sovereignly determine to permit such a fountain of pollution, degradation and misery to be opened, we can only say, with profound reverence, 'Even so, Father, for so it seemed good in thy sight.'"

These difficulties, however, are the creed's and those who accept it, not ours, and do not further concern our discussion at this point.

Infidels—under which general term (and I do not use it offensively) I mean all those who do not accept the Christian creeds, nor believe the Bible to be a revelation—infidels, I say, quite generally deride the fall of man as represented both in the creeds of Christendom and in the Bible. They regard the tremendous consequence attendant upon eating the forbidden fruit as altogether out of proportion with the act itself, and universally hold that a moral economy which would either design or permit such a calamity, as the fall is generally supposed to be, as altogether unworthy of an all-merciful and just Deity. Thomas Paine referring to it says:

* *Commentary on the Confession of Faith*, A. D. Hodge, pp. 105-108.

Putting aside everything that might excite laughter by its absurdity, or detestation by its profaneness, and confining ourselves merely to an examination of the parts, it is impossible to conceive a story more derogatory to the Almighty, more inconsistent with his wisdom, more contradictory to his power than this story is.

In their contentions against the story of Genesis, no less than in their war upon *the fall* and *original sin* in the men made creeds of Christendom, infidels have denounced God in most blasphemous terms, as the author of all the evil in this world, by permitting, through not preventing, the fall; and they have as soundly ridiculed and abused Adam for the part he took in the affair. He has been held up by them as weak and cowardly, because he referred his partaking of the forbidden fruit to the fact that the woman gave to him and he did eat; a circumstance into which they read an effort, on the part of man, to escape censure, perhaps punishment, and to cast the blame for his transgression upon the woman. The scoffers proclaim their preference for the variations of this story of a *fall of man*, as found in the mythologies of various peoples, say those of Greece or India.* But all this aside. The truth is that nothing could be more courageous, sympathetic or nobly honorable, than the course of this world's great patriarch, in his relations to his wife Eve and the *fall*. The woman by deception was led into transgression, and stands under the penalty of a broken law. Banishment from the presence of God; banishment from the presence of her husband—death, await her. Thereupon, the man, not deceived, but knowingly, (as we are assured by Paul) also transgresses. Why? In one aspect of the case, in order that he might share the woman's banishment from the comfortable presence of God, and with her die—than which no higher proof of love could be given—no nobler act of chivalry performed. But, primarily, he transgressed that "man might be." He transgressed a less important law that he might comply with one more important, if one may so speak of any of God's laws. The facts are, as we shall presently

* See *Ingersoll's Lectures*, "Liberty of Man, Woman and Child," where the great orator contrasts the story of the Fall given in the Bible with that of Brahma, in the Hindoo mythology, and extravagantly praises the latter to the disparagement of the former.

see, that the conditions which confronted Adam, in his earth-life, were aforetime known to him; that of his own volition he accepted them, and came to earth to meet them; but before we can enter upon a more thorough consideration of these things, one or two other important facts must be brought into view.

First of these is the other great and original truth in this Book of Mormon utterance, *viz*:

Men are that they might have joy.

That is to say, the purpose of man's earth-life is in some way to be made to contribute to his joy, which is but another way of saying that a man's earth-life is to eventuate in his advantage.

"Men are that that they might have joy!" What is meant by that? Have we here the reappearance of the old Epicurean doctrine, "pleasure is the supreme good, and chief end of life"? No, verily! For mark, in the first place, the different words "joy" and "pleasure." They are not synonymous. The first does not necessarily arise from the second. Joy may arise from quite other sources than pleasure, even from pain, when the endurance of pain is to eventuate in the achievement of some good; such as the travail of a mother in bringing forth her offspring; the weariness and pain and danger of toil, by a father to secure comforts for loved ones. Moreover, whatever apologists may say, it is very clear that the pleasure of the Epicurean philosophy, hailed as "the supreme good and chief end in life," was to arise from agreeable sensations, or whatever gratified the senses, and hence was, in the last analysis of it—in its roots and branches—in its theory and in its practice, sensualism. It was to result in physical ease and comfort and mental inactivity, other than a conscious, self complacence—being regarded as "the supreme good and chief end of life." I judge this to be the net result of this philosophy, since these are the very conditions in which Epicureans describe even the gods to exist;* and surely men

* In Cicero's description of the Epicurean conception of the gods, he says: "That which is truly happy cannot be burdened with any labor itself, nor can it impose any labor on another, nor can it be influenced by resentment or favor, because things which are liable to such failings must be weak and frail. * * * Their life, [*i. e.* of the

could not hope for more pleasure, or greater happiness than that possessed by their gods. Cicero even charges that the sensualism of Epicurus was so gross that he represents him as blaming his brother, Timocrates, "because he would not allow that everything which had any reference to a happy life, was to be measured by the belly; nor has he," continues Cicero, "said this once only, but often."

This is not the *joy*, it is needless to say, contemplated in the Book of Mormon. Nor is the joy there contemplated the joy of mere innocence—mere innocence, which, say what you will of it, is but a negative sort of virtue. A virtue that is colorless, never quite sure of itself, always more or less uncertain, because untried.* Such a virtue—if mere absence of vice may be called virtue—would be unproductive of that joy, the attainment of which is set forth in the Book of Mormon as the purpose of man's existence; for in the context it is written, "They [Adam and Eve] would have remained in a state of *innocence*, having no joy, for they knew no misery; doing no good, for they knew no sin." From which it appears that the joy contemplated in our Book of Mormon passage is to arise from something more than mere innocence, which is, impliedly, unproductive of the joy contemplated. The joy contemplated in the Book of Mormon passage is to arise out of man's rough and thorough knowledge of evil, and of sin; through knowing misery, sorrow, pain and suffering; through seeing good and evil locked in awful conflict; through a consciousness of having chosen, in that conflict, the better part, the good; and not only in having chosen it, but in having wedded it by eternal compact; having made it his, by right of conquest over evil. It is a joy that will arise from a consciousness of having "fought the good fight," of having "kept the faith." It will arise from a consciousness of moral, spiritual and physical

gods] is most happy, and the most abounding with all kinds of blessings which can be conceived. They do nothing. They are embarrassed with no business; nor do they perform any work. They rejoice in the possession of their own wisdom and virtue. They are satisfied that they shall ever enjoy the fulness of eternal pleasure. * * * Nothing can be happy that is not at ease.—*Tusculan Disputations, The Nature of the Gods.*

* II Nephi 2: 23.

strength; of strength gained in conflict. The strength that comes from experience; from having sounded the depths of the soul; from experiencing all the emotions of which mind is susceptible; from testing all the qualities and strength of the intellect. A joy that will come to man from a contemplation of the universe, and a consciousness that he is an heir to all that is—a joint heir with Jesus Christ and God; from knowing that he is an essential part of all that is. It is a joy that will be born of the consciousness of existence itself—that will revel in existence—in thoughts of and realizations of existence's limitless possibilities. A joy born of the consciousness of the power of eternal increase. A joy arising from association with the intelligences of innumerable heavens—the Gods of all eternities. A joy born of a consciousness of being, of intelligence, of faith, knowledge, light, truth, mercy, justice, love, glory, dominion, wisdom, power; all feelings, affections, emotions, passions; all heights and all depths. "Men are that they might have joy," and that joy is based upon, and contemplates, all that is here set down.

Still another fact must be brought into view, before we can treat these two great truths—the fall of man and the purpose for his existence—in relation to each other. This fact is the immortality of the spirit of man, by which I mean not only a never ending existence for the soul of man in the future, through the resurrection, but a proper immortality that means the eternal existence of the ego—interchangably called *mind*, *spirit*, *soul*, *intelligence*—I mean existence before birth, as well as existence after death; the theory that immortality refers to existence after death only, is evidently but half a truth. A real immortality is forever immortal, and is existence before life on earth, as surely as an existence after death. This view of the intelligence, or spirit of man, is agreeable to Bible teaching also. Without going into the subject at length, I call attention to the fact that Jesus himself had very clear conceptions of his own spirit existence before his birth into this world; a fact which is evident from the declaration he made to the Jews when he said, "Verily, I say unto you, before Abraham was, I am."† [*i. e.* existed]. And again, in his prayer in Geth-

† John 8: 58.

semane, "O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."* This spirit pre-existence extends also to all the children of men, who, in their physical structure, and even in faculties of mind, so nearly resembled Jesus Christ, though, of course, immeasurably below him in the developed excellence of those qualities. We read of the sons of God shouting for joy in heaven, when the foundations of the earth were laid;† of the war in heaven when Michael and his angels fought against the dragon (Satan), and the dragon and his angels fought, and he with them was cast out into the earth.‡ These were the angels which kept not their first estate, but left their own habitation, and who are reserved in everlasting chains unto the judgment of the last days.§ "Before I formed thee in the belly, I knew thee," said the Lord to Jeremiah, "and sanctified thee, and ordained thee a prophet unto the nations;"|| "We have had fathers of the flesh, and we give them reverence," said Paul to the Hebrews, "shall we not much rather be in subjection unto the Father of spirits and live?"** All of which passages tend to prove that not only Jesus but the spirits of all men existed before they tabernacled in the flesh. This, of course, is but a brief glance at the question, as supported by the Jewish scriptures.††

The Book of Mormon, while not in any formal manner teaching this doctrine of the pre-existence of the spirit of man, does so very effectually in an incidental way. For example: the Lord Jesus, long ages before his advent into earth-life, revealed himself to the Book of Mormon character known as the Brother of Jared, and in doing so he said:

Behold, I am he who was prepared from the foundation of the

* John 17.

† Job 38: 4-7.

‡ Revelation 12.

§ Jude 6.

|| Jeremiah 1: 5.

** Heb. 12.

†† Those who wish to extend their investigation on the subject are referred to the author's work on *The Gospel*, especially the section of Man's Relationship to Deity, found in both the second and third editions.

world to redeem my people; * * * * and never have I shown myself unto man whom I have created, for never has man believed in me as thou hast. Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh.*

Again, in a vision, given to the first Nephi, in which he was permitted to see many events, to him future, connected with the affairs of this world, he reached a point at which he was forbidden to write concerning some portion of those events, for it had been reserved for another to write of them, even one who would be an apostle of Jesus Christ in the earth. And Nephi heard, and bears record, that the name of that apostle was "John." So that it appears that the spirit of John, as well as that of Jeremiah and Jesus and others, was known to the Lord, and his earth mission appointed unto him.

The Nephites were also plainly taught the indestructibility of the soul. The prophet Alma expressly declaring, "that the soul could never die;"† which, according to Orson Pratt, in a foot note on the passage, means that the soul could "never be dissolved, or its parts be separated, so as to disorganize the spiritual personage," and since the Book of Mormon teaches the pre-existence of this soul, or spirit, and also teaches its continued existence between death and the resurrection,‡ as also its indestructibility after the resurrection, it is very clear that the Book of Mormon§ teaches what I have called "proper immortality of the soul;" or, in other words, declares its essential, its eternal, existence; hence, its necessary existence, hence, that it is a self-existing entity.

With this doctrine kept clearly in view, we may now consider the "fall of man" and the "purpose of his existence" as related subjects—as standing somewhat in the relationship of means to an

* Ether 3

† Alma 42: 9.

‡ Alma 40.

§ Alma 42: 9.

end. We shall now be able to regard the fall of man, not as an accident, not as surprising, and all but thwarting, God's purposes, but as part of the divinely appointed program of man's earth existence.

Here, then, stands the truth, so far as it may be gathered from God's word and the nature of things: There is in man an eternal, uncreated, self-existing entity, call it intelligence, mind, spirit, soul—what you will, so long as you recognize it, and regard its nature as eternal. There came a time when, in the progress of things, (which is only another way of saying in the "nature of things") an earth career, or earth existence, because of the things it has to teach, was necessary to the enlargement, to the advancement of these intelligences. Hence, an earth is prepared; and one sufficiently advanced and able, by the nature of him, to bring to pass the purposes of God, is chosen, through whom this earth-existence, with all its train of events—its mingled miseries and comforts, its sorrows and joys, its pains and pleasures, its good, and its evil—may be brought to pass. He comes to earth with his appointed spouse. He comes, primarily, to bring to pass man's earth-life. He comes to the earth with the solemn injunction upon him: "Be fruitful and multiply, and replenish the earth, and subdue it." But he comes with the knowledge that this earth-existence of eternal "intelligences" is to be lived under circumstances that will contribute to their enlargement, to their advancement. They are to experience joy and sorrow, pain and pleasure; witness the effect of good and evil, and exercise their agency in the choice of good or of evil. To accomplish this end, the local, or earth, harmony of things must be broken. Evil to be seen, and experienced, must enter the world, which can only come to pass through the violation of law. The law is given—"of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest of it, thou shalt surely die." The woman, forgetful of the purpose of the earth-mission of herself and spouse, is led, by flattery and deceit, into a violation of that law, and becomes subject to its penalty—merely another name for its effect. But the man, not deceived, but discerning clearly the path of duty, and in order that earth-existence may be provided for the great host of spirits to come to earth, under the conditions prescribed—

he also transgresses the law, not only that men might be, but that they might have that being under the very circumstances deemed essential to the enlargement, to the progress, of eternal intelligences. Adam did not sin because deceived by another. He did not sin maliciously, or with evil intent; or to gratify an inclination to rebellion against God, or to thwart the Divine purposes, or to manifest his own pride. Had his act of sin involved the taking of life rather than eating a forbidden fruit, it would be regarded as a *sacrifice* rather than a *murder*. This to show the nature of Adam's transgression. It was a transgression of the law—"for sin is the transgression of the law"*—that conditions deemed necessary to the progress of eternal intelligences might obtain. Adam sinned that men might be, and not only *be*, but have that *being* under conditions essential to progress. But Adam did sin. He did break the law; and violation of law involves the violator in its penalties, as surely as effect follows cause. Upon this principle depends the dignity and majesty of law. Take this fact away from moral government, and your moral laws become mere nullities. Therefore, notwithstanding Adam fell that men might be, and in his transgression there was at bottom a really exalted motive—a motive that contemplated nothing less than bringing to pass the highly necessary purposes of God with respect to man's existence in the earth—yet his transgression of law was followed by certain moral effects, in the nature of man, and in the world. The harmony of things was broken; discord ruled; changed relations between God and men took place; darkness, sin, and death, stalked through the world, and conditions were brought to pass in the midst of which the eternal intelligences might gain those experiences that such conditions had to teach.

Now, as to the second part of the great truth—"men are that they might have joy"—viewed also in the light of the intelligence or spirit in man being an eternal, uncreated, self-existing entity. Remembering what I have already said, in these pages, as to the nature of this joy which it is the purpose of earth-existence to secure, remembering from what it is to arise—from the highest pos-

* I John 3: 4.

sible development—the highest conceivable enlargement of physical, intellectual, moral and spiritual power—what other conceivable purpose for existence in earth-life could there be for eternal intelligences than this attainment of *joy* springing from progress? Man's existence for the manifestation alone of God's glory, as taught by the creeds of men, is not equal to it. That view represents man as but a thing created, and God as selfish and vain of glory. True, the Book of Mormon idea of the purpose of man's existence, is accompanied by a manifestation of God's glory; for with the progress of intelligences there must be an ever widening manifestation of the glory of God. It is written that "the glory of God is intelligence;" and it must follow, as clearly as the day follows night, that with the enlargement, with the progress, of intelligences, there must ever be a constantly increasing splendor in the manifestation of the glory of God. But in the Book of Mormon doctrine, the manifestation of that glory is incidental. The primary purpose is not in that manifestation, but the joy arising from the progress of intelligences. And yet, that fact adds to the glory of God, since it represents the Lord as seeking the enlargement and joy of kindred intelligences, to himself, rather than the mere selfish manifestation of his own, personal, glory. "This is my work and my glory," says the Lord, in another "Mormon" scripture, "to bring to pass the immortality and eternal life of man;"* and therein is God's joy. A joy that grows from the progress of others; from bringing to pass the immortality and eternal life of *man*. Not the immortality of the *spirit* of man, mark you, for that immortality is already existent; but to bring to pass the immortality of the spirit and body, in their united condition, and which together constitutes man.† And the purpose for which man is, is that he might

* *Pearl of Great Price*, 1: 39.

† Or *the soul*; for, in the revelations of God in this last dispensation, the spirit and the body are called the soul. "Through the redemption which is made for you is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul." Doctrine and Covenants, Sec. 88: 14-16.

have joy: that joy which, in the last analysis of things, should be even as God's joy, and God's glory, namely, the bringing to pass the progress, enlargement and joy of others.

* * * * * *

It is gratifying to know that this Book of Mormon definition of life and its purpose, so far as it affects the human race, is receiving unconscious support from some of the first philosophers of modern days, among whom I may mention Lester F. Ward, the author of *Outlines of Sociology*, and other scientific and philosophical works; a lecturer in the School of Sociology of the Hartford Society for Education Extension. His *Outlines of Sociology* was published in 1904; and, in the chapter of this work in which he discusses the relation of sociology to psychology, (chapter v) he deals with the question of life and its object. For the purpose of clearly setting forth his thought, he says:—

The biological [*i. e.* that which pertains to merely the life] must be clearly marked off from the psychological [*i. e.*, as here used, that which pertains to feeling] standpoint. The former is that of function, the latter that of feeling. It is convenient, and almost necessary, in order to gain a correct conception of these relations, to personify Nature, as it were, and bring her into strong contrast with the sentient [one capable of sensation or preception] creature. Thus viewed, each may be conceived to have its own special end. The end of Nature is function, *i. e.* life. It is biological. The end of the creature is feeling, *i. e.* it is psychic. From the standpoint of Nature, feeling is a means to function. From the standpoint of the organism, function is a means to feeling. Pleasure and pain came into existence in order that a certain class of beings might live, but those beings, having been given existence, now live in order to enjoy.

Throughout the chapter, he maintains that the purpose of man's existence is for pleasure, but, of course, holds that this pleasure is that of the highest order, and not merely sensual pleasure. Finally, applying the principles he lays down to the human race—its existence, the purpose of that existence, and the means through which the end is to be obtained, he adopts the following formula:

The object of nature is function [*i. e.*, life].

The object of man is happiness,

The object of society is effort.

Now, with very slight modifications, this formula may be made to express the doctrine of Lehi, in the Book of Mormon, as representing the divine economy respecting man:

Earth-life became essential to intelligences—Adam fell that this earth-life might be realized.

The purpose of man's earth-life is that he might have joy.

The purpose of the Gospel is to bring to pass that joy.

In condensed form, it may be made to stand as follows:

The object of God in creation is existence.

The object of man's existence is joy.

The object of the Gospel is effort.

A formula which so closely resembles the philosopher's that it justifies me in making the claim that the trend of the best modern thought, on these lines, is coming into harmony with the truths stated in the Book of Mormon.

* * * * * * *

This, then, is the order of things:

There is an eternal law of opposites in existence, light—darkness; joy—sorrow; good—evil; and so following.

Evil is an eternal existence—uncreate, and may not be referred to God for its origin.

Evil is introduced into this world through the transgression of Adam, and man falls under the censure of eternal and inexorable justice.

Through the atonement of Christ, however, man is freed from the effects of Adam's transgression. The resurrection redeems him from the temporal death—the separation of the spirit and body, and he is brought back into the presence of God. There remains now only man's accountability for his own, individual transgressions.

By the atonement of Christ mercy has been brought into the world's moral economy, and, as well as justice, operates upon man.

God's righteous law has been given to man. Man is a free moral agent and may choose to obey the law, or may choose to follow after wickedness. If he choose the latter, he falls under the justice of the law.

Through the atonement, the privilege of repentance is

granted, and mercy claims the truly penitent, rescuing him from the otherwise inexorable claims of the law, and sets him in the way of salvation.

Such, in brief, is the outline of the gospel of Christ in the Book of Mormon, so far as it affects the existence of good and evil, man's agency, and the effects of the redemption upon him.

In concluding the two chapters dealing with the originality of the Book of Mormon, I submit the following questions to the candid reader: Was the unaided, native intelligence of Joseph Smith, or the intelligence or learning of any of those associated with him in translating the Book of Mormon, equal to the task of formulating the principles of moral philosophy and theology that are found in that book and here discussed? Was the intelligence and learning of Solomon Spaulding, or any other person to whom the origin of the book is ascribed, equal to such a task? There can be but one answer to that question, and the nature of it is obvious.

The subjects considered, in these two chapters, touch the most difficult problems for the human understanding. They are problems which are not only confessedly unsolved, but unsolvable, by the philosophies of men. Yet the Book of Mormon, in its account of peopling America; in the nativity it ascribes to the people; in its manner of accounting for Christian ideas among them; in the matter of new Christian truths it sets forth, and others which it emphasizes—the reason for Adam's fall, the purpose of man's existence, its definition of truth, its utterances upon the great fact of opposite existences, its doctrines of man's free agency and the atonement—on all these difficult subjects, the Book of Mormon throws great light, making clear much that, but for its utterances, would remain obscure.

Beyond controversy, neither the native intelligence nor the learning of Joseph Smith, can possibly be regarded as equal to such a performance as bringing forth the knowledge which the Book of Mormon imparts upon these profound subjects; nor can the intelligence or learning of those who assisted him in translating the book be regarded as sufficient for such a task. Nor was the intelligence and learning of any one to whom the origin of the book has ever been ascribed, equal to such an achievement. Indeed, the Book of Mormon sounds depths, on these subjects, not only be-

yond the intelligence and learning of this small group of men referred to, but beyond the intelligence and learning of the age itself, in which it came forth. Therefore, it is useless to ascribe the knowledge it imparts, on these subjects, to human intelligence or learning at all.

Salt Lake City, Utah.

HARVESTER, LOOK O'ER THE HARVEST.

A MISSIONARY HYMN.

(For the Improvement Era.)

Harvester, look o'er the harvest
Where the seed of life was sown!
Mid the tares there now is ripened
Golden grain that faith has grown,
Ere the tempest darkly lowers,—
Warring elements at strife,—
Harvester, look o'er the harvest,
Save the sheaves—each precious life!

Go ye out into the nations,
Mid the fully ripened fields,
Where the Holy Spirit guideth,
Gather what the harvest yields.
Hasten, ere the precious moments
Shall have flown too fast away;
Harvester, look o'er the harvest,
Hasten in the sheaves to-day!

Gather them within the garner
God has made to save his own;
Ere his wrath and judgments falling
Overthrows each trembling throne;
There are fields ripe for the reaper,
There are fallow fields to glean,
Harvester, look o'er the harvest,
Lest thou leave a sheaf unseen.

Payson, Utah.

J. L. TOWNSEND.

DON'T GROWL!—DON'T WHINE!

BY DR. JAMES X. ALLEN.

Hot! Of course it's hot. Why shouldn't it be hot? You want twenty degrees colder? Oh, that would never do. How about the wheat? It will not ripen without sunshine. We can't get along, or at least we don't want to get along, without bread. How about the fruit? It needs the sun to ripen it. How about the hay? We must have hay for the cattle. Let it be hot. It is all right. Thank God for the sunshine!

What a bad fix we should be in without fruit and vegetables! At least that is what the pioneers thought about it, fifty-eight years ago. But one good thing about that noble band of God's tried-and-not-found-wanting people was: they got along with the least possible amount of grumbling.

The first man that I met in the street today, said: "My, but isn't it hot!" "Yes;" I told him, "thank God, it is hot." And I named some of the blessings resultant of hot weather.

"But," he said, "we may not live until winter, so as to reap the promised blessings."

"Now, there is where you make a mistake: I am wearing lighter clothing than I do in winter. I am burning less coal. My electric light bill is lighter than in winter; and I find quite a saving in many ways. The hot weather is all right."

Brother Peter, the other day, told me a story about a poor, aged lady in Norway, who was too old to work, and had to beg her bread. She never had anything laid away for a rainy day. She would turn out in the worst kind of weather, and beg from

house to house. The people whom she would call upon would frequently say: "Why, Nancy, it is too bad that you have to be out in such weather as this." Nancy's reply would be: "It might be a great deal worse, you know. I am alive, while God is calling people home every day. He gives me life, and I get all I need."

I remember a story about a poor man with a large family—I forget his name,—call him Thompson. Thompson was never known to murmur. When the weather was cold, someone would say to him: "Thompson, this is awfully cold weather, isn't it?" expecting Thompson to growl. "Not so," Thompson would reply: "This is the kind of weather that one enjoys, sitting around the stove at nights, having a good time with the little shavers." At another time Thompson is found ditching, or working in the harvest field: "Hello, Thompson, how do you stand this hard work, this hot weather?" "Yes, it is kind of warm, isn't it? But, you see, the children don't wear so much clothing when it is warm; and they don't have to wear shoes all the time, and then, we don't have to burn so much coal, and, taking it altogether, it is not so bad, after all." Not a whine! God bless Thompson.

But there came a time when the neighbors felt sure that Thompson's courage would give way. He had an accident, and broke one of his legs. Everyone in the neighborhood fully expected that Thompson must surely do a little grumbling. They gathered into the house. They sighed, looked sad, and pitied the poor man: "Thompson, this is really too bad. You can't afford a big doctor bill, and to be laid up for a length of time. It really is too bad." "Oh, I don't know," was Thompson's reply, "You see, I have been working hard for a long time, and I needed a rest, and if it hadn't been for this happening, there is no telling when I should have got a lay-off." God bless Thompson! God bless all Thompsons!

It is so very restful to fall in with a man of grateful heart—one who always displays a trust in God; and thankfulness for the blessings which he bestows upon us.

We may have six good things to rejoice over and one inconvenience. Shall we spend all of our time bemoaning that one inconvenience, or shall we devote a part of the time in contempla-

tion of, and rejoicing over, the six good things with which it has pleased the Almighty to bless us?

There is one old lady in Ogden whom it does me good to meet. "Well sister, how are you today?" "Oh, midlin', I'm 84, and I've had many blessings in the House of God; and I've got my second sight. I can see to read without glasses. I do my own work, and I'm well!" And the old lady smiles and looks so cheerful that it makes one feel some years younger, after a conversation with her.

How much better it is to be like this good sister than it is to have to listen to a catalogue of aches, pains and troubles that make one feel ten years older, after listening to a five-minute, tiresome complaint. You want to cross the street whenever you see a chronic whiner. If you can't avoid the meeting of such a one, how natural it is to bethink you of an engagement, and beg to be excused. Let us try to be cheerful and not make our friends tired.

Ogden, Utah.

THE VIOLET'S MISSION.

(For the Improvement Era.)

Down in an old time garden, with flow'rs of richest hue,
Unnoticed by its neighbors, a tiny blossom grew.
One day, on the breeze, was wafted a fragrance, fresh and sweet;
The flow'rs there looked about them, and saw it at there feet.

Just a modest violet, that seemed to them so plain,
They paid it no attention nor thought of it again.
A maid came to the garden, with her, one rich in gold,
Who bargained for the blossoms, to him they all were sold,—

All except the violet, the maiden held it dear:
She sent it as a messenger a suffering heart to cheer.
The violet's proud neighbors, adorned a palace hall;
But the tiny flow'r's mission was greatest of them all.

GRACE INGLES FROST.

Salt Lake City, Utah.

A MOTHER'S LETTERS TO HER MISSIONARY SON.

EDITED BY SUSAN YOUNG GATES.

VIII—THE CRUCIAL FIRST YEAR.

My Dear Son Daniel:—It is many weary months since I wrote you last. You have heard about my severe illness from your father and the girls. Today is the first time in nearly two years that I have tried to hold a pen in my hand; but I have a longing, which cannot be stilled, to say some things to you. For you are about to return home from your mission, and there are great trials awaiting you.

You smile incredulously, I fancy, as you read that last sentence. Trials in coming home to mother, father and friends! When there is no sickness, death, nor financial difficulties to meet! And yet—I repeat—great trials await you. So great, that I tremble for your future.

Your letters have been very enthusiastic, and you have entered thoroughly into the spirit of your mission. You say in your very last letter that the past two years have been the happiest and most profitable of your whole life. I rejoice with exceeding joy for all this, and no words can express the pride and happiness which fills your dear father's heart at every letter you write, and with every thought of your home-coming. But I am a mother, with a mother's hopes and a mother's fears, and I, perhaps, see life's dangers plainer than a man would, plainer, perhaps, than I need see them.

And now, what is it I fear? and what is to be your trials? Do

you remember, in the Civil War, the story of McClellan's long winter inactivity near Washington? Why, forty years of fighting, of struggle, and of bloodshed would not have taxed soldiers nor the country at large, as did that long winter waiting. To see an army idle, its banners rotting in the sun, its armor gathering rust, its soldiers sickening with hope long deferred, while the corruption of idleness steals like a plague over every living thing, is a sight never to be forgotten.

If you had spent time and energy in a gymnasium, and had prepared yourself to meet an antagonist, you would go out, full of vigor and zeal, ready to cope with your foe. But, if instead of finding him armed *cap-a-pie* and squared ready for your attack, you find a fine and dashing fellow who at once takes you by the hand and calls you his best friend; what then are you to do? You can't fight unless you have someone to fight. Your gay fellow will have no disposition to fight, and when the very man, perhaps, who taught you to spar in the gymnasium turns around and laughs at you for a fool, if you try to put his own teaching into practice you will feel as if either yourself or the world were out of joint.

But this is about the situation you will find yourself in on your return home. While you were in the world, your physical, and even your mental, being was set aside, forgotten as it were, in the temporary exaltation of your spiritual self. Every physical and mental desire and impulse was made secondary to the spiritual labors. In order to succeed in your spiritual calling, you were advised to lay aside all other thoughts and works, except such as were absolutely necessary to life. This was right and profitable. We all greatly desired you would do this. And you did so. Most of our missionaries do the same, I am proud to say. But there comes a day when the mission ceases, and the missionary's heart and feet fly homeward to family and friends. Then comes the crucial year after the return home. Not all the trials you have met while away, no matter how severe they may have been; not all the sacrifices and struggles you have endured, will compare in real difficulties and dangers with this trial year of your return. Let us dissect the subject, so that we may know why it is, what it is, and its remedy, if there be one.

Do you recall the last prayer made by the Savior for his disciples, before he left them? Read all of chapter 17 of St. John, and mark well these sentences: "I pray not for the world, but for them which thou hast given me." "While I was with them [his disciples] in the world, I kept them in thy name." "And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Particularly note this sentence: "I pray not that thou shouldest take them out of the world, but that thou shouldst keep them from the evil." And do you recall how they all went back to their former occupations after the Savior left them? And even Peter, the leader of them all, denied any association with his Master. The Lord left them to themselves for a season. While he was with them they needed no other light. They walked not by faith, but by sight. He was only with them three years, you know. Just about a mission season. Then came their testing time. He had taught them, by voice and by deed. Great and mighty miracles had been wrought by his own, and even their, hands. Their hearts had been converted and their eyes convinced. But would they remember? Would not the world's jolly, good fellows, the pleasures, the vanities, and worst of all, the seeming inactivity of the whole army of the Lord, rust their armor, palsy their hands, and enfeeble their will? Ah, that was a crucial time! Peter went back to his fish net, Matthew to his money changing, and the women--aye, even the women, crept back to their homes, sick with discouragement and disappointment.

I see you coming home, so full of zeal and faith; so anxious to "work in the ministry," the rest of your life; I hear your bubbling testimony the first Sunday night after your return, bristling with scripture, and full of faith and repentance. I see you shaking hands with a missionary's grip, and can feel the vibrant joy in your voice at greeting every old friend. Even the plain, familiar meeting house is surrounded with a refulgence, in your hungry home-coming eyes, as you secretly burn to raise your voice in that pulpit in defense of Christ crucified. I feel all your fiery zeal to get into the hearts of your young associates, and to

awaken them to a burning sense of their past indifference and future necessities. Even the children, on the streets, will share in this glowing enthusiasm of yours, and you will want to stop and chide the rude boy who swears, as his marble flies into the ditch. And the bishop—ah, the bishop! Dear old gentleman, blessed old father to the people that he is; how you will wring his hand in reverent love, and wonder how you ever could have spoken of him as “old cock-eye.” I follow you in all this, with my heart in my mouth, and my fingers constantly at your spiritual pulse.

For I see, all too plainly, how bare and plain, all these home people and surroundings will be to you after the first glow of enthusiasm has faded, and life resumes its old-time practicality. People will not be as glad to see you as you are to see them; you have been away two years, while they see returned missionaries every few days. Your first speech in the ward will sound flat and dull, even to your own ears, for you will be very self-conscious, and very much alive to the keenness of the critical home audience. This will vex you, in spite of the fact that you know you ought not to care about yourself or the impression you make upon people, but ought to be thinking only of saying something to do good, to help some one, or you ought merely to bear a simple, earnest testimony. The fact is, you will care very much. You will be most anxious that your father and the girls, all your young friends, and especially Mattie, shall see what a speaker you have become. You will recall those breathless audiences you had out in the world, their tears, and their smiles, as your eloquence led them on: and here at home, the only possible thing you can think of, when you get on your feet, is a halting recital of your travels, and a few scraps of your faith and repentance sermons which formed the backbone of your preaching in England. Ah, laddie, I could smile if I were not weeping. Your young friends—ah, those dear young people!—how they laugh at your zeal. And even Roy, the very best missionary the ward ever turned out—he who was near you in the field, in your first three months and his last—even Roy will turn to you with a gay laugh, when you begin to exhort him, as he says, with a twinkle in his eyes:

“Why, Dan, old boy, you’ve got ’em bad, haven’t you? Hold on, though, go easy. Be careful who you bump up against. You’ll

get your faith shaken loose with the jars you will get. Let off steam on me, if you must, or fill up your old mother; she'll stand you off. Mothers always do, and think their good-for-nothing boys are heroes, you know. But be careful of the boys, Dannie boy. Don't preach at them, you know, or they may fire back at you. Go easy, go easy. I was just the same after I came home. But you'll soon get over it. We all do. So long!"

And he will leave you in a dazed and humiliated condition. Then, too, if you say anything to the boys on the street about their swearing, they will swear at you, and adjure you to "cut it out," or they will all severally turn on you and rend you, if they can. While even the bishop, good and noble as he is, will not feel half your joy, as you grip his poor, rheumatic fingers, and he may fail to respond in detail when you assure him that now you are home you want to keep the harness on.

Things have an unpleasant way of going in the opposite direction to our ardent desires. And you are not apt to find an exception to this rule. You will find, when you come home, every place of labor and responsibility in the ward filled full to overflowing. All the places in the Mutual, the quorums every one of them, the home missionary list, and even the Sunday School, with its ever-hungry maw for teachers and first assistants, all are full and complete to a man. Even the teachers' quorum, that usual needy and sparsely filled battle field for spiritual strength, has but recently been put into excellent running order, and there isn't the tiniest place that I can see in all the ward for you to fill. Except your own place—but of that later. They do say that if the bishop had taken a little more notice of Roy, when he first came home, and had put him on the home mission, things might have gone different with the young man. But I knew better. Roy lacked one essential to manhood, always—strength of character. It is true that some weak characters, if constantly shielded, and protected from the rough blasts of temptation, may live out a whole life of innocence and peace. But I often wonder if such souls will not fall even in heaven when such temptations as Lucifer's rebellion in the morning of creation are offered.

The soul of man is absolutely alone in its life, its experiences, and its death. People and places make no differences. We live

alone, we die alone. Such companionship as we have is quite independent of speech or propinquity. And therefore alone, sometime, somewhere, we will fight out the battle for ourselves. And almost surely, that battle is fought out by the young man who goes out upon a mission, its crowning engagement being the first year after his return home.

Why is this? The chief reason is that, like Christ's disciples, you have basked as it were in the direct rays of the sun of righteousness while on your mission. Physical or temporal concerns have been entirely set aside for the spiritual things of the kingdom. Then, on your return home, you are once more face to face with the triple interests of life. Instead of your long, easy morning devotions, followed by a Bible study meeting, and then the day devoted to teaching, cottage meetings, gospel conversations and outdoor preaching, you will wake up in the morning full at once with the knowledge of a heavy day's labor; you will say a short prayer, eat a hurried breakfast, and find to your dismay that your good father is, at times, too hurried or worried to attend to family prayers in the morning. But you are hurried and worried, too, for your father's business, into which he will take you on your return, is growing rapidly, and you will be so anxious to help him on in his success, with your new ideas and modern methods, that you can hardly eat or sleep. Of course, if I sit down and ask you calmly why all this hurry and worry, you would tell me, after a moment's puzzled thought, that it was all to get father and me a better home, to give the girls higher education, and to make enough to give your own self a start in life. And I can see all this coming.

Life is triple. There are mental, physical and spiritual faculties to develop and grow within us. Our bodies are concerned with the physical, our minds with the mental, and our souls with the spiritual. The appetites for physical gratification are so strong within us that they are likely to crowd out all the spiritual and even the mental. This is, and always has been, the struggle for humanity. Every page of the scriptures is full of that battle of the spirit against the flesh. In these days it assumes the guise of natural things—education, comfortable homes, beautiful surroundings. Surely these cannot conceal temptation and allurements. Ah, but they do, my son, they do!

Circumstances are but another name for providences. And people and conditions are sometimes, nay, often, allowed to assume an indifferent or a hostile attitude, and this to test our testimony and our character. You will come home with a burning zeal to continue your labors in the ministry, and you are very apt to find that no one seems to need, or even desire, the slightest effort of the kind on your part. Does this mean that there is no need for your labors and mine in the sweet ministry of Christ? Does it mean that there is no place for you or me in that great eternal scheme? Nay, my son, nay. The field is always white for the harvest, and the laborers are always few. And there is a place for every man just as big and as great as is the man who is to fill that place.

The fighting is not done by the officers, but by the soldiers. The best officer is the one who has fought his way up from the ranks. We are all soldiers, but we are not all fitted to be officers, till we have proved our mettle, learned discipline and obedience, and demonstrated our ability to lead others by our power to lead ourselves captive to the Spirit of God. Enthusiasm is beautiful, godlike and glorious, but unless it is tempered with judgment and common sense, as we call it (Solomon termed it understanding), we are most apt to be led astray. Keep your head among the stars if you will, but guard your feet lest they stumble on the earth. Neglect neither the physical, mental, nor spiritual, if you would be truly great. I have never seen an abnormally spiritual enthusiast who was not physically lazy and even prone to shirk every disagreeable daily duty. It is as vitally important for the over-spiritual being to discipline himself into hard daily labor, as it is for the over-practical man to force himself to kneel in daily prayer.

Learn to adjust life values. Give every duty its proper share of your time and attention. Now, in the morning of your life, pull out of their hiding places each duty and desire. Examine each and put them in proper places and adjust them in proper relations to each other. Don't desire to preach and pray all the time, to work all the time, nor to play all the time. Divide up your life's energies with justice to each.

Then, don't expect anybody to push you along; not even the

bishop. He has a hundred young men to look after; but, no matter, if he had a thousand, he will always see you, if you have the courage to act, the patience to wait, and the integrity to endure. Courage, no matter how your companions may laugh at your "fanaticism;" patience, no matter how long men and circumstances may make you wait; and integrity, to both work and wait, knowing that God is your friend, and that you will be his. Can my son understand and see?

These are some of the trials that await you. Besides all this, I fear that Mattie is not for you, for I hear that she is engaged to a friend of yours. So, you see, there will be sorrows to meet. But there will be joys. The bishop needs you, your friends need you, your family needs you, and I, I can hardly live without you. We all need you, but you must stand your test. Your home is here, your parents love and honor you, and your sisters adore you. They both say they will be your sweethearts. Every hour of the day we are talking of you and planning for your home-coming. The flowers seem to bloom, the birds to sing, and the streams to flow with gladness at your near approach. I don't think any of us will sleep the last night before your arrival; and I can't see at all how I shall endure the long, long few hours before that train will puff in, bringing my son home to his mother's arms. Every line of this letter is weighed down with gratitude and love; gratitude that I should be permitted to be the mother of such a noble boy, and love unspeakable for him forever. God speed your homeward way.

Your

MOTHER.

Salt Lake City, Utah.

UTAH AT THE LEWIS AND CLARK EXPOSITION.

BY JOSEPH BALLANTYNE, DIRECTOR OF THE OGDEN TABERNACLE
CHOIR OF TWO HUNDRED FIFTY VOICES.

[When the history of the Portland Fair is written, the contributions which Utah has made towards its success, should occupy an important page therein. Our State's display of minerals, products of the soil, and educational methods and advancement, merits mention with the best. Considering, also, the population of this state, the number of visitors to the fair from here must be highly satisfactory to its leaders. But the crowning contribution of Utah was the visit, late in August, of the Ogden "Mormon" Tabernacle Choir to Portland, and their splendid singing to great audiences during sessions of the Irrigation Congress, and on Utah Day. It was a pleasant and a brilliant feature of the great Exposition, duly recognized by the officials, and immensely enjoyed by the local and visiting throngs of people. The event must enlarge the friendship of the people of Oregon for the people of Utah, and help to open their eyes to the true situation here. The behavior, also, of the large company of young men and women composing the choir was all that could be asked, and their conduct received frequent and favorable comment. To Director Joseph Ballantyne, who has kindly furnished the ERA the following sketch of the visit, much honor is due, not only for the careful training of the voices in the choir, and hence the excellent singing, but also for the successful management of the enterprise which has resulted in bringing inestimable credit to the whole state.—*Editors.*]

About four months ago, a movement was set on foot to take the Ogden Tabernacle choir to Portland, to sing at the opening of the Irrigation Congress, which convened in the Rose city, August 21, 1905.

The invitation came from the Hon. C. B. Boothe, of Los Angeles, Chairman of the Executive Committee of the National Irrigation Congress, and was heartily seconded by Governor Pardee of California, who was then president and since has been re-elected to the same position.

It was a gigantic undertaking; involving an expenditure of about ten thousand dollars. President Lewis W. Shurtliff, of the Weber Stake of Zion, was the prime mover in the great responsibility, and was assisted by State Senator Fred J. Kiesel, of Ogden, and by Charles J. Ross, also connected with the choir.

President Shurtliff made several trips to Portland in the interest of the undertaking, and through his efforts and those of Charles J. Ross, valuable concessions were secured by the Commercial Club of Portland, in which the Hon. Tom Richardson prominently figured. Had it not been for the unselfish interest manifested by President Shurtliff, who is an earnest and sincere promotor of all that is great and good in art and music, the undertaking, no doubt, would have failed. About two hundred members of the Ogden choir went on this glorious mission, for such it proved to be, accompanied by John J. McClellan, who acted as accompanist for the choir, and soloists Emma Lucy Gates, soprano, and Willard E. Weihe, violinist. More than one hundred rooms were secured at the "American Inn" for the accommodation of the choir and soloists. It was a most delightful home. With the waters of Guild's lake entirely surrounding the two main wings, and a background of mountains covered with dense forests of timbers, it was truly ideal.

The first public work done by the choir was on Monday evening, August 21, when the "Irrigation Ode," composed by our John J. McClellan was sung, with Emma Lucy Gates as soloist. At the conclusion of the work, the entire audience of two thousand five hundred arose and gave unmistakable signs of approval. The demonstration was so genuine and sincere that Hon. Tom Richardson was powerless to suppress the rapturous applause for fully five minutes, and then only upon the promise that the choir would sing "The Soldiers' Chorus" from Faust. After the rendition of this immortal chorus, by Gounod, they were again wildly enthusiastic. Mr. Richardson told the audience that choir and soloists

would appear the two following evenings, in concert programs, which seemed to partially satisfy them.

The next night, (Tuesday) a full concert program was given to a crowded house. The enthusiasm was unbounded. The choir and soloists John J. McClellan, Emma Lucy Gates and Willard E. Weihe, were roundly applauded, after the rendition of each number.

Probably one of the greatest tributes paid the chorus and soloists was the fact that more than one thousand persons were turned away from the last concert on Wednesday night. Numerous offers of advanced prices were made for admission, but could not be gratified. It was certainly an ovation seldom accorded musicians in the great centers of musical activity in the world. Not only did the chorus find its way into the hearts of the public and press, but the soloists and accompanist—artists every one—of whom we feel justly proud, were given enthusiastic receptions.

Not only was the side of art well cared for, but we feel a great sense of gratitude that honors came to us from the social side. We were honored by invitations to be entertained by President Goode of the Portland Fair, the governors of Utah, California, and Washington, all of which were accepted.

Homer Davenport, the eminent cartoonist, did us honor by inviting the entire body of singers to spend a forenoon on his farm, where he gave us his personal attention, explaining in detail his rare specimens of birds and animals. We also received an invitation from President H. M. Coke, of the Portland Commercial Club, to spend an evening with the club and invited guests, numbering nearly one thousand persons, which we thankfully accepted.

In his introduction, he stated that the presence of the choir was the greatest honor ever conferred upon the club, and that after the sweet singing of this great "Mormon" choir, they would always think the more of the club rooms, because of their visit.

I am so grateful that the impression we created was a favorable one. It does seem to me that the great masses can be reached through the realm of art, when, at times, all other resources fail. I am especially grateful that there are times, in the

history of the Latter-day Saints, when strong intellectual and artistic appeals can be made to the world. I am sure the number of trips taken by the Salt Lake Tabernacle choir, under our worthy leader, Evan Stephens, has done much to strengthen the thought that the "Mormon" people are true and earnest patrons of the arts and sciences. If our weak effort at Portland has contributed to this end, I feel repaid for all the responsibility assumed by me.

Ogden, Utah.

FAREWELL TO SUMMER.

(For the Improvement Era.)

Farewell—farewell to you, Summer—and dreams!

We've walked where the pools of the marshes lie darkling,

Or sat on the cushions that bordered the streams,

To watch where the sands with bright sunlight were sparkling.

For days we have carolled, but now must be working,

With hearts that are true and hearts that are brave;

No longer must we our duty be shirking,

Or lost shall we be in the drifting wave.

Sing to us, Summer, when Winter comes creeping,

With cold clammy garments, the wilderness through,

And if we in sorrow shall some day be weeping,

O, echo the anthems we warbled to you.

LOU LEWIS.

Salt Lake City, Utah.

RETRIBUTION—ORDER NO. 11.

BY PRESIDENT JAMES G. DUFFIN, OF THE SOUTH-WESTERN STATES
MISSION.

When men are retaliating upon others, they are reckless of the future, and do not hesitate to annul those common laws of humanity to which every individual trusts for his own hope of deliverance, should he ever be overtaken by calamity; they forget that in their own hour of need they will look for them in vain.—*Thucydides*.

While the Prophet Joseph and his brethren were lying in Liberty jail, he addressed a letter to the Saints, from which I excerpt the following:

Those who have sought by unbelief and wickedness, and by the principles of mobocracy, to destroy us and the people of God, by killing them and scattering them abroad, and wilfully and maliciously delivering us into the hands of murderers, desiring us to be put to death, thereby having us dragged about in chains and cast into prison, and for what cause? It is because we were honest men, and were determined to save the lives of the Saints at the expense of our own. I say unto you, that those who have treated us thus vilely, like Haman shall be hanged on their own gallows; or, in other words, shall fall into their own gin and snare, and ditch and trap, which they have prepared for us, and shall go backward and stumble and fall, and their names shall be blotted out, and God shall reward them for all their abominations.

Prophetic words! In all the works of God, the eternal law of retributive justice finds expression. He that breaks law must bear the consequences of his transgression. Upon one condition this may be avoided—that of repentance. This aside, the law of compensations must be satisfied. "Mercy cannot rob justice;" each must claim her own.

During the year 1831, in obedience to the word of the Lord given through the Prophet, the Saints began to gather into Missouri. Locating first in Jackson county, they purchased lands and began to build upon them, with every assurance that they had at last found a resting place—the Zion of the Lord. Could they have foreseen the trying events of the succeeding years, many, no doubt, would have lacked the faith and courage to come up to the favored land. But God, in his wisdom, withheld this from them. The migration continued to Jackson county, and, on April 6, 1833, the third annual conference of the Church was held on the banks of the Big Blue river. Many members of the Church were in attendance, among whom were eighty holding the priesthood.

The rapid increase of the Saints in the county began to excite the enmity of the border element, the clergy, and scheming politicians, and, in April, 1833, the first organized mob, about three hundred in number, met at Independence with the avowed purpose of having the Saints removed from the county, or destroyed. But, after an unavailing effort to decide upon a plan for the accomplishment of their infamous designs, the mob, becoming intoxicated, broke up in a row. Pacific measures were pursued by the Saints, but all in vain. Their destruction or expulsion was determined upon, and nothing but that would satisfy their enemies. The historian of Jackson county says: "Although the 'Mormons' had not so violated law as to enable the people to proceed against them by legal process, the prospect, from the facts already stated, was so extraordinary as to warrant extraordinary measures. Their safety, it appeared to them, depended upon the expulsion of the 'Mormons' from the county by force, and at once began preparations to that end." How cruelly this resolution was carried into effect is a matter of history. Incited by sectarian ministers and politicians, during the summer and fall of 1833, bands of lawless men fell upon the Saints, whipped men, violated women, burned houses, killed stock, destroyed growing crops and other property belonging to them. The able-bodied, the aged, and the helpless, the widow and the orphan, all suffered alike from the fury of the mob.

Writing of the events of the early part of November, of that year, the Prophet says:

One party of about one hundred and fifty women and children fled to the prairie, where they wandered for about ten days with only six men to protect them. Other parties fled to the Missouri river and took shelter for the night where they could find it. * * *

During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying up and whipping others, and pursuing others for several miles. November 7th.—The shores of the Missouri river began to be lined on both sides with men, women and children; goods, wagons, boxes, chests, provisions, while the ferrymen were busily employed in crossing them over. * * *

Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for their children, and children for their parents. Some had the good fortune to escape with their families, household goods, and some provisions, while others knew not the fate of their friends, and had lost all their effects.—*Millennial Star*, Vol. 14, p. 582.

Some of the Saints were still scattered over the county; of them the historian of Jackson county, after relating the treachery of Col. Pitcher says: "Following this event, small parties of citizens went over the county warning the 'Mormons' away wherever found, and not infrequently using violence with the men, whenever caught. *This was continued by the infuriated citizens until the 'Mormons' had all fled the county.*"—*History Jackson County*, p. 257.

Thus was accomplished the first great crime of Missouri, in permitting a large and peaceful body of her citizens to be plundered and driven from their homes.

But surely, when sufficient time had elapsed for heated passion to cool, when men could look upon those awful scenes with calm judgment, redress for at least the loss of property will be made? Let us see. In a petition to Congress, presented by Joseph Smith, Sidney Rigdon and Elias Smith, in 1839, representing the Latter-day Saints, and setting forth the wrongs they had suffered, and praying for relief, I find the following:

What then, we would respectfully ask, is the remedy of the "Mormons?" Shall they apply to the legislature of the state of Missouri for redress? They have done so. They have petitioned, and these petitions have been treated with silence and contempt. Shall they apply to the federal courts? They were, at the time of the injury, citizens of the

state of Missouri. Shall they apply to the courts of the state of Missouri? Whom shall they sue? The order for their destruction, their extermination, was granted by the executive of the State of Missouri. Is not this a plea of justification for the loss of individuals, done in pursuance of that order? If not, before whom shall the "Mormons" institute a trial? Shall they summons a jury who composed the mob? An appeal to them were in vain. They dare not go to Missouri to institute a suit; their lives would be in danger. For ourselves, we see no redress, unless it is awarded by the Congress of the United States.—*Millennial Star*, Vol. 17, p. 440.

If redress has ever been made by those instrumental in driving the Saints from their homes, or by the State, history is utterly silent regarding it. Can there, then, be set up any just claim of exemption from the decree of Jehovah? Verily not. But God does not take delight in the sufferings of his children; he, therefore, gives sufficient time for repentance. But mercy rejected, inexorable justice claims her own.

Years had come and gone; the Saints had found a resting place in the mountain vales of the west, but the fiat of Omnipotence had not been forgotten. On the morning of April 12, 1861, Fort Sumter was fired upon, and the country was in the throes of civil strife.

The opening of the civil war precipitated the conflict between the sympathizers of the North and South in Jackson county. The spirit that expelled the "Mormon" people, in 1833, had borne fruit, and there were many ready to make war the pretext for giving free rein to the lawlessness in their natures. For some years, there had been trouble with the border element, this, however, had been measurably under control. But for the next few years, Jackson county was to be the scene of crime and suffering such as has few parallels in the history of our country. "Where," slightly paraphrasing the eloquent words of W. H. Wallace, delivered at a reunion of the old settlers of Jackson county, July 4, 1872,— "brother was to array himself against brother, father against son, and son against father, and, casting aside the purest love of earth for the bitterest hate of hell, plunge into the din and smoke of the contest, and, amidst expiring groans and demoniacal yells, revel, oftentimes hand to hand, in the bloody work of death. Where

once was heard the merry prattling of the child, or the sweet music of a mother's voice, the widow's cry and the orphan's wail were to rend the air. Where our fair land, accustomed only to the light tread of the sons of peace, was to tremble beneath the heavy tramp of mustering squadrons, and its luxuriant verdure, hitherto bedecked with the white hoar frost of morning, or the silvery dew of evening, was to be dyed with the crimson tinge of human gore, and fire, sword, rapine, death, were to go on with their terrible work, until thousands of homeless fugitives, as they crossed the borders of their beautiful land, should look back upon it and behold a wilderness where, on many a chimney, should sit the solitary owl, and screech out the shrill moan of a departed glory."

In 1861, the fine property of Col. Henry Younger, father of Cole Younger, county judge for eight years, and member of the legislature two terms, was swept away by Jennison and his Kansas volunteers. July 20, of the following year, he was waylaid and assassinated. Mrs. Younger, the next year after her husband's death, though stripped of husband and children, was forced at the point of the bayonet, to apply the torch to her own house. John Fristoe, suspected of giving aid to the guerrillas, had his fine country mansion burned and his stock driven off, by reason of which he became a bankrupt and died a broken-hearted man a few years later. Dr. Lee, a large land owner, had much of his property destroyed, and finally was shot in cold blood. Squire Hink and many of his neighbors had their houses burned. A Sunday morning in 1863, was destined to be long remembered by the family of John Hagan. He, his wife, and three children, were going on a visit to his brother. On the way they met a band of federal soldiers, who, it seems, had been much exasperated by the cutting of the telegraph wires the day before. They took Mr. Hagan into the woods, and the next day he was found shot through the head. August 5, 1863, the bushwhackers robbed the house of Christopher Mann, turned his family out, then burned the house to the ground, after which one of his assailants struck him on the mouth with a gun and knocked two of his teeth out.

These are but a few instances of lawlessness illustrating a condition that prevailed throughout Jackson and neighboring

counties, during that awful period from 1860 to 1866. Of that time the historian says: "Ah, how sad must the helpless have felt when there was no assurance that their loved ones would ever return again. The mother with her little ones did not know how much to fear or how much to dare. Perhaps her stay and protector would be met by the redlegs or the guerrillas, the Federals or the Confederates, and be murdered or hung like a dog. Some citizens of Jackson county disappeared during those times, under circumstances like the above, and have not been seen or heard of since," * * * he was mortally wounded and burned to death in his neighbor's dwelling, or hung in the midst of a lone and desolate forest, where none would visit him." "It seems," he says, "that if all the furies of infernal hell had let loose in Jackson county, there would not have been more agencies bent on the destruction of human life."

How completely the spirit of vengeance possessed the people of this distracted country will be seen from the following:

Should the unqualified outrages committed by all persons, of whatever name or sympathies, be traced to the guilty hand, and it be made to feel the vengeance of a violated law? Were such the case, many of the best and most respectable citizens of the county, and surrounding country, would be made to tremble; many of our best and most religious mothers, who are now instilling the strictest piety into their growing up children, would be shown to have wished, anxiously brooding over the shrine, that death and destruction might sweep over the homes of their next door neighbors. Were they culpable? perhaps will be the debatable question, in a few generations to come. If so, the guilty could undoubtedly have been found in every regiment and army in the field: in every cast of party, and, to a qualified extent, every home found in the thickest of the troubles.—*History Jackson County*, pp. 275-6.

"Were there no laws, no officers, no courts?" the reader will ask. "Was there no protection for the innocent nor punishment for the guilty? Was the great state of Missouri so powerless, even though she was in the midst of internecine strife, that her citizens could be murdered, robbed, their homes pillaged and burned, their animals be killed or driven off before their eyes, and there be no means of redress?" Again we will let the historian answer: "Where was the county sheriff or the county marshal when so much outlawry and committance of crime was going on? You might as well ask where the parson was, for one would

have done about as much good as the other. That was the trouble; there was no law; the law was set aside, for the time being, and every man was a law unto himself. No doubt there were county officers, plenty of them, but they were mere figureheads."—*History Jackson County*, p. 273.

Again he writes: "It is well to notice and record the burning shame upon our history, that many crimes, individual crimes, were committed, but, perhaps, not one in a score was brought before the courts."

Law, and yet no law; officers, and yet no officers; courts, and yet no courts—"mere figureheads." History of 1833 repeated! Crime on every hand, but no law to protect the helpless or punish the guilty.

Ah! Jackson county, once the home of the pure, the good, the brave; thy sins hath ascended unto heaven, the day of thy judgment hath come, thou art found worthy to be the den of every foul thing?

The culmination of the troubles of Jackson and neighboring counties, however, was yet to come. God had said: "They shall fall into their own gin and snare, and ditch and trap, which they have prepared for his people." Their citizens had not only abused, robbed and murdered his people—men, women and children, but they had driven them from their homes without cause, this debt was now to be paid, the measure was to be filled, "pressed down and running over."

Quantrell, the guerrilla chieftain, and his desperate band were given protection and support, by the people living in the counties bordering on Kansas, and south of the Missouri river. To deprive him of these advantages, General Ewing issued his famous "Order No. 11," of which the following is a copy:

HEADQUARTERS, DISTRICT OF THE BORDER, KANSAS CITY, Mo.,

August 25, 1863.

1. All persons living in Jackson, Cass and Bates counties, Missouri, and in that part of Vernon included in this district, except those living within one mile of the limits of Independence, Hickman's Mills, Pleasant Hill and Harrisville, and except those in that part of Kaw township, Jackson county, north of Brush Creek and west of the Big Blue military

stations, are hereby ordered to remove from their present places of residence within fifteen days from the date hereof.

Those who within that time establish their loyalty to the satisfaction of the commanding officers of the military station nearest their present places of residence, will receive from him certificates stating the fact of their loyalty and the names of the witnesses by whom it can be shown. All who receive such certificates will be permitted to remove to any military station in the district, or to any part of the State of Kansas, except the counties on the eastern border of the state. All others shall remove out of the district. Officers commanding companies or detachments serving in the counties named, will see that this paragraph is promptly obeyed.

II. All grain or hay in the field or under shelter, in the districts from which the inhabitants are required to remove, within reach of military stations, after the 9th day of September next, will be taken to such station and turned over to the proper officers there; and report of the amount so turned over be made to District Headquarters, specifying the name of all loyal owners, and the amount of such produce taken from them. All grain and hay found in such district after the 9th of September next, not convenient to such stations, will be destroyed.

III. The provisions of General Order No. 10 from these headquarters will be at once vigorously executed by officers commanding in the district, and at the stations not subject to the operations of Paragraph 1 of this Order—and especially in the towns of Independence, Westport, and Kansas City.

IV. Paragraph 3, General Order No. 10, is revoked as to all who have borne arms against the government in this district since the 20th day of August, 1863.

By Order BRIG. GEN'L EWING.

H. HANNAHS, Adjutant.

The provisions of the order were vigorously enforced, and those who offered resistance were driven from their homes at the point of the bayonet. Life and property were held in light esteem, a result of which was the commission of much crime. Many are the stories told of crime and suffering during the execution of the order. The following will serve to illustrate: John Hunter, an aged citizen of Jackson county, on the day he was expelled from his home, Sept. 6, 1865, had to assist in burying with his own hands, his two only sons, grandson, son-in-law, and two near neighbors, who had the same day met a violent death at the

hands of armed men. One man stood in his doorway and counted seventeen of his neighbors' homes in flames, at the same time. Pandemonium seemed to be let loose to afflict this already suffering people. Men, women, and children, of all ages and conditions of life, were forced to abandon their homes, and were subjected to the grossest indignities.

In a letter to the *Missouri Democrat*, written five months after Order No. 11 was issued, Col. Thomas S. Chase, referring to it, says:

His (General Ewing's) measures have been harsh, it cannot be denied, but when we recall the history of the past in Jackson and Cass counties, the almost universal adherence to the rebel cause among the people, the harboring of bushwhackers, the persecution of Union men, as long as any remained to be persecuted, the impossibility of obtaining information in regard to the movements of the guerrillas amongst them, the certainty of the heralding to the enemy of any movements of the federal troops, the determined and repeated acts of duplicity and treachery by almost the whole population, men, women and children, when all these things are considered and the result of General Ewing's course ascertained, none but copperheads and traitors find any objection to it, while all loyal and true hearted men applaud it. It will be remembered that by Order No. 11 *these counties were depopulated. The entire population was ordered to remove.* Such as could take the oath of allegiance, and could prove that they had never harbored bushwhackers, were permitted to remain at the various military stations in the district. *All others were compelled to remove from the district altogether.*

"By the principles of mobocracy" almost every crime had been committed against the Latter-day Saints in their poverty and weakness, by the citizens of the State of Missouri, and their wrongs had never been redressed. Mercy had been rejected by the wrong doers. Outraged law must now be satisfied. Justice had waited, not slumbered. The wrong-doers had now answered to her. They had destroyed the fruits of the toiler, their own fields were laid waste; they had burned the homes of a peaceful people, the torch had been applied to their own dwellings; they had murdered the innocent, death was dealt out to them without mercy; they had violated virtuous womanhood, their own wives and daughters were made the victims of brutal lust; they had driven a God-fearing and happy people from their homes, at the point of the

boyonet, they had been driven from their own homes, and their country turned into a wilderness; they had been deaf to the cry for mercy, and her ears were closed to them in the hour of need. God had said the day of retribution should come, who can doubt that it had come? His words were now vindicated, and in that vindication another evidence was given to the world that the mission of Joseph Smith was heaven-appointed.

Kansas City, Mo.

OF THE FUTURE.

Hail to the day of millennial bliss, when all the faithful sons and daughters of God shall enjoy a thousand years of peace on earth! The heralding forth of the everlasting gospel, by the vast hosts of elders in Israel, gives tokens of Truth's onward march. The honest-in-heart are attracted to its magnetic influence; and, like the needle to the pole, an affinity exists between the spirit of the gospel and the heart of the honest believer. The harvest of the world has come to gather the elect, and thrice-blessed are those who are accounted worthy to be sampled for the Master's use, from the world's crude mass of sinful humanity. Ancient and modern prophets have predicted the most calamitous events in the world's history, the crises of wars, judgments by sea and land, earthquakes, with other horrors added to afflict humanity. If we are traveling in the direction marked out by the servants of God whose right it is to give saving counsel, our feet will not slip in duty's pathway. Thrice blessed are they who keep all the commandments of God, as pronounced by Jesus, and dictated by his living oracles. Though trials may come to test our faith, the Lord's protecting care will sustain the pure in heart, however dark the clouds of opposing powers may be which combine to oppress.

GEORGE W. CROCHERON.

“THE MENACE OF ‘MORMONISM.’”

BY WILLIAM HALLS.

In the *North American Review* for September, Senator Cullom, of Illinois, has an article under the above heading. As the Church of Jesus Christ of Latter-day Saints, commonly called the “Mormon” Church, has been organized seventy-five years, there has been time enough to become acquainted with its characteristics. If the tree is evil, it has lived long enough for its fruit to appear; if its influence over its members is bad, tending to make boys bad men, and girls bad women, some evil means must be used to produce these results.

The children of this Church, like other children, are influenced by their education, and in their lives will reflect the spirit of the institutions in which their characters were formed. It may be well to discuss some of the means used in the development of character in the Church. First, the home, the typical “Mormon” home, in which every morning and evening the members are called to bow in the family circle, where humble, fervent, prayers of praise and gratitude are offered, an inspiring hymn is sung, and a chapter in the scriptures read; here the children are impressed with a reverence for sacred things; and imbued with faith in the goodness and justice of God, which will be a constant incentive to correct living.

Next to the home the Primary Association, organized to bring the children from four to fourteen years old together, once a week, to be taught by the most intelligent, spiritual-minded, and devoted mothers, those principles necessary to supplement the home in the development of character. The nature of these instructions can be seen by referring to the *Children’s Friend*, the organ of the

associations, issued by the General Board, giving an outline of lessons for the assistance of the officers and teachers. It is inconceivable that these devoted mothers would teach these innocent children the arts of vice, that they might grow up wicked men and women to sow the seeds of evil broadcast in the land, a "menace to good society." I do not suppose Senator Cullom, biased as he is, would believe so.

Perhaps the widest in scope, and most general in application, of all the auxiliary associations of the Church, is the Sunday School. It is open to all members of the Church, and non-members who wish to attend, from the parent and theological classes, through all the grades to the infant or kindergarten. There is a Sunday School in every ward in the stakes of Zion, at home, and in the missions in the states, and in the foreign missions, wherever there are a few members—all these under the general supervision of the "Deseret Sunday School Union," by which, as far as possible, the work is unified. No effort is spared to perfect this system of Sunday School work. The nature of the instructions given is indicated in the *Juvenile Instructor* and the outlines, issued by the General Board for the aid of the officers and teachers and pupils of the various departments. All this work is purely a labor of love, many of the brightest and busiest men and women in the Church give a portion of their time and best effort to this cause; not to subvert good morals, but to promote good citizenship in its widest application.

The Young Men's and Young Ladies' Mutual Improvement Associations are potent factors in the development of the young members, religiously, morally and socially. The young men's work is shown in the *IMPROVEMENT ERA*, and *Manual*; the young ladies' in the *Young Woman's Journal* and *Guide*, issued by the General Boards of these associations respectively.

Passing other associations unmentioned, we come to the Church schools, Brigham Young University, Provo; Latter-day Saints University, Salt Lake City; Brigham Young College, Logan; and the stake academies in all the principal stakes of Zion. The Church uses a large portion of its funds to help maintain these schools. These schools are open to and attended by "Mormons" and non-"Mormons;" they may be visited by those who wish to see

how they are conducted, their curriculums are published, and open to the public. An impartial investigation of the trend of the Church schools will convince every fair minded person that it is to develop the spiritual, moral, intellectual, and physical faculties of the students, that they may become good members of the Church and good citizens of the state. Some of our young people, having taken a preparatory course at home, have gone east to receive more perfect training in special lines; ask the professors of the schools where they have attended, if these "Mormon" students have given them extra care; have demoralized their classes, and been a menace to society; ask how they rate in scholarship, temperance, moral rectitude, and general deportment!

If we consider this system called "Mormonism" somewhat in detail, its doctrines are identical with the cardinal principles of Christianity, as found in the New Testament; its discipline is founded on the democratic principle of common consent; its members are absolutely free; its subordinate associations are perfectly organized, operate actively and harmoniously to round out a noble, perfect manhood and womanhood. Note the achievements of its members in economics, in Utah and other states and territories of the Union, also in Canada and old Mexico.

Wherever they have colonized, peace and prosperity attend them, as a rule; where they have control, they have no saloon, gambling, prostitution, paupers nor illegitimates. If these are the fruits of "Mormonism," which none can truthfully deny, what if it should spread and become universal, would it be a calamity?

Where does the "Menace of 'Mormonism'" come in?

Senator Cullom, in his article, propounds the question, "Is 'Mormonism' a menace?" Answering, he says: "apparently this is still an open question;" he states that he has been fighting the evils of "Mormonism" for half a century; he claims the honor of preparing the first anti-"Mormon" bill ever presented to a legislature; he fought them in the house of representatives in Illinois; he fought them in the lower house of Congress; he fought them, and is still fighting them, in the upper house of Congress; he is happy that he helped drive them out of Illinois, and "sent them bag and baggage after the star of empire;" he is thankful that at *his* re-

quest President Arthur sent a judge to Utah to commence the raid on the "Mormons."

And yet he is free to admit that "apparently this is still an open question!"—It really does seem something to be proud of, to stand half a century on doubtful ground, fighting a "Menace" that after all may not exist! The time may come when the mists of prejudice, which now obscure his vision, may rise; the scales may fall from his eyes, and the sufferings of men, women and children, react on his consciousness as a worm that will not die, and a fire that will not quench.

Mancos, Colorado.

THOROUGHNESS.

"When I have my shoes shined by an American bootblack," says Dr. David G. Wylie, of the Scotch Presbyterian church, New York City, "I never have to lose much of my precious time. His motto is 'Speed' and the spirit of his motto is in his work. He takes a few hasty rubs across the tips, whisks off a little dust on the side, applies his polish with a few masterly flourishes and all is done—except taking the coin."

The crowd of boys who heard this shouted their approval as most American boys would.

"But," continued the kind-hearted minister, "when I give the job to one of those little sons of Italy to whom the word 'shine' forms a large part of their English vocabulary, then I always settle down for a delay. One of these little fellows will forget all about time and will only think of the job before him. He first cleans the leather with water, then puts on a coat of blackening and rubs it off, puts on another coat and rubs that off, too; then he puts on the polish. He is never satisfied with his work till every bit of the shoe has a luster that it does one good to look at. He, too, has a motto. Who can guess what it is, in one word? Yes, you are right, my boy—it is 'thoroughness'—and it has an advantage over speed."—*American Boy*.

AN INCIDENT AND ITS LESSON.

BY ELDER APOLLOS B. TAYLOR.

In many places, among the native inhabitants, or Maoris, of New Zealand, there is an interesting custom, and one that illustrates their most striking characteristic, which is love and hospitality for all men; or, to use their own word—*aroha*.

Whenever a visitor arrives at their *kainga*, or place of residence, they feel it their duty, and I dare say it is a pleasure to them on account of their great love of talking, to hold a sort of informal meeting in the evening after supper. The proceedings of this meeting are speeches of welcome by the male hosts and replies by the visitors.

The speech of welcome is called a *mihi*. The *mihi* consists of speaking and singing, in which the speaker assures the visitors that they are welcome, and of their love for them. Any other matters that the speaker deems appropriate are spoken of also. The women take no part in the speaking, but help in the singing. The visitors then make an appropriate reply. In all of their speeches and songs of welcome and reply, the subject most prominent is love, and they seem to be very proud of this characteristic.

I was a witness of a most pathetic incident, and the recipient of a most affecting welcome, recently. I was traveling among the Maoris doing missionary work, in company with a companion. We called at a Maori *kainga* where we were received hospitably. There was a man about twenty-five years of age, who had been a helpless cripple ever since he was ten years of age, and, consequently, had no use of his body below the chest. He could not sit, so he had to recline on the ground, and rest his head on the

side of the house, and it was with difficulty that he could talk. His surroundings were among the crudest, and he had not the comfort of a bed nor of tender care. After supper he sent for us to come to him, as he wanted to *mihi* to us. We went to him, and I shall never forget the incident, or the man, a helpless invalid performing this little ceremony to us who were strangers. His delight at our reply and at our pleasure in hearing him was something to remember. I marveled at his patience and fortitude, and it was borne home to me, the gratitude that I should feel to our Father in heaven for his blessings to me, and to all who are enjoying health and strength.

The Maori people have many peculiar and interesting customs and ceremonies which time and space forbid mentioning at present. This incident made such an impression on me that it occurred to me to write it, so that others might profit by the lesson it teaches.

Kopu, Thames, N. Z.

TO THE RHINE.

(*For the Improvement Era.*)

O, 'tis a holy rapture,
A touch of the divine,
That thrills one with emotion,
While gazing on the Rhine.
An ideal most transcending,
Long filled this heart of mine—
The real is entrancing,
The floating on the Rhine.

There is a something whispers,
Beholding beauty thine,

Of other days forgotten,
Before the dawn of Time.
There is a sadness, sweetness,
My soul cannot define;
It seems it ne'er was 'wakened,
Till touched by thee, O, Rhine.

The azure clouds above thee,
'Neath them the sweeping pine;
And sunshine on thy waters,
So fair art thou, O, Rhine.
It seems strange mem'ries thrill me,
That whisper things sublime;
A boundless love o'erfills me,
Beside thee, gentle Rhine!

Is there a myst'ry hidden,
That e'er makes thee repine?
Or is it that lost spirits
Brood over thee, O, Rhine?
The dark'ning clouds descending,
Of light leave but a line,
That makes thy heaving bosom
So beautiful, O, Rhine!

And so, I fain would leave thee,
While yet the sun rays shine,
And highten e'en to glory
The waters of the Rhine.
This scene, a treasured mem'ry,
Where light and shadow twine;
Transparent, restless, glist'ning,
O, beautiful, the Rhine.

LYDIA D. ALDER.

TOPICS OF MOMENT.

The Russo-Japanese Treaty.

The treaty recently conducted between Japan and Russia, at Portsmouth, was quite a surprise to the civilized world. The admirers of Japanese fortitude and courage were little prepared to see their heroes yield so much in diplomacy, when they had been so relentless and irresistible in war. While Russia accepted the demands most vital to Japan, respecting Corea, Port Arthur, Liaotung peninsula, Manchuria, the eastern Chinese railway, and Sakhalin, she stubbornly refused to pay a cent indemnity. That was the one important consideration upon which the question of peace hinged, and it was upon that point that President Roosevelt brought to bear his great influence.

If we except England, no nation in the world stands higher than the United States. More and more, this country is entering the domain of European diplomacy; and it is seriously believed by the great powers that some day the United States will have its allies in Europe, and that our period of isolation will cease. No nation wishes to hasten such an alliance, by a disregard of public sentiment in the United States.

Could Russia have been coerced into the payment of an indemnity? While the Russian attitude, or its diplomacy, generally speaking, is one of bluster and bluff, no one really felt that any pressure whatever would influence her to submit on that question. Then what? It would have meant another issue at arms. To the loss of fifty or a hundred thousand men, Russia would have been much less sensitive than Japan. With the autocracy of Russia, human beings do not count for what they do in Japan. Russia would have regarded it as a national honor, in comparison

with which men would have been mere specks. Japan, all through the war, has shown far greater and more humane considerations for her soldiers.

But Japan must win. That would be the judgment of all, in view of what had been done. But what would Japan win? If she drove the Russians back even to Lake Baikal she would have to satisfy her demands out of Russian territory, territory that Japan does not want, does not need. Harbin would have been left in ruins, the bridge over the Sungari would have been blown up, and the railroad destroyed. Without Russian commerce, the railroad would be of no particular benefit to Japan, and she does not covet Russian territory along the Amur. Japan could not satisfy her demands out of Manchuria. That really belongs to China, and Japan has pledged herself to respect the integrity of the Chinese rule in that province.

There was really nothing important for Japan to get by a further prosecution of the war. More war meant more expense, and more loss of human lives. Russia could fall back to the Urals, and then there would be no possible means of getting indemnity. Even if Japan had surrounded Linevitch, and compelled the surrender of his army, she would simply have had an army to feed, at an enormous expense, without any assurance that Russia would have paid that bill. To have fought further for an indemnity would have been sending good money after bad. It would have been for an empty purse; and it is not at all unlikely that the continuation of the war, under such circumstances, would have alienated the true friends of Japan in a great measure.

The admirers of the Japs, no doubt, really felt that Japan was entitled to indemnity, and would have been glad to see her get the costs of the war, and might have thought there was some justification for its continuance, if there had been any prospects of getting it by further fighting.

Another factor in the interest of human liberty may here be mentioned. It was believed by many that the further humiliation of Russia would lead to such a revolution, in that country, that a fuller measure of representative government and religious liberty would result. Such calculations are hardly warranted by the facts. The promises of the Czar respecting a representative as-

sembly have, in a great measure, pacified the opposition; and it is just possible that the war might have become popular with the masses who could have been easily persuaded that Japan was in the wrong. Even if further reverses on the battle field had aroused the opposition in Russia to greater efforts and more radical demands, there is no evidence that the military forces at home are not strong enough to resist a revolution. As time goes on, the wisdom of Japan's decision, to waive the question of indemnity, rather than resort to arms to collect it, will be appreciated.—J. M. TANNER.

The Portsmouth Peace and the War.

The surprise which most people experienced when hearing of the terms of peace between Japan and Russia is gradually giving way to a feeling that in the peace agreement the best course was taken. Baron Komura was quite as surprised as any one could be when he received notice that the elder statesmen at Tokio had been influenced for "peace without indemnity," and that his government had been induced to accept the terms proposed. The dispatches report that he "was first incredulous, then astounded, then frantic with rage," when he first received orders to waive all indemnity. But, however that may be, the whole world agrees that to President Roosevelt belongs much of the honor that enabled the commissioners to bring about the desired result. His labors were recognized in messages of congratulation from the Czar, the Mikado, the crowned heads of Europe, and from many prominent citizens of private and official life, all acknowledging his great services as a peacemaker. Even Pope Pius exclaimed, "Thank God for President Roosevelt's courage." Aside from the war party in Russia, and some disgruntled persons in Japan, who complain that Japan lost in diplomacy what she won on the battlefield, all the world seems satisfied with the results, notwithstanding it has provoked intense dissatisfaction in the countries of both belligerents. There are, however, some papers in our country which express the fear that President Roosevelt, in doing this great service for humanity, has jeopardized the neutral position heretofore maintained by the United States of America, in relation to all other nations, which may eventually involve us in "entang-

ling alliances." Time will prove whether this fear is well grounded.

The following principal features of the war, compiled by the *Literary Digest*, will prove interesting for reference, and shows that war requires above all things life and money:

War began.....	February 6, 1904
Lasted (days).....	570
Men sent by Russia to the front (estimated).....	840,000
Men sent by Japan to the front.....	700,000
Total Russian dead and wounded.....	192,000
Total Japanese dead and wounded.....	154,900
Russians taken prisoners.....	67,700
Japanese taken prisoners.....	646
Russian ships lost.....	49
Japanese ships lost.....	10
Cost of war to Russia.....	\$1,042,500,000
Cost of war to Japan.....	\$613,050,000
Togo attacked Port Arthur.....	February 8, 1904
Petropavlovsh sunk in sortie.....	April 13, 1904
Battle of the Yalu, Russians defeated.....	May 1, 1904
Battle of Nanchan Hill, Russians defeated.....	May 22-26, 1904
Battle of Wofanghao, Russians defeated.....	June 14, 1904
Battle of Haicheng, Russians abandoned position..	July 30 August 2, 1904
Kamimura defeated Vladivostok Squadron.....	August 14, 1904
General assault on Port Arthur.....	August 19, 1904
Battle of Liaoyang, Russians defeated.....	August 26-September 4, 1904
Battle of Sha River, Russians defeated.....	October 11-12, 1904
Battle of 203-metre Hill, Russians defeated.....	November 29-30, 1904
Port Arthur surrendered.....	January 2, 1905
Battle of the Hun River, Russians routed.....	January 25-29, 1905
Battle of Mukden, Russians defeated.....	February 25-March 29, 1905
Battle of the Sea of Japan, Russians defeated.....	May 27-28, 1905
President proposes peace in note to belligerents.....	June 8, 1905
Japanese accepted proposal.....	June 10, 1905
Russians accepted proposal.....	June 12, 1905
Peace envoys met at Portsmouth.....	August 10, 1905
Envoys agreed to terms of treaty of peace.....	August 29, 1905
Treaty signed.....	September 5, 1905

The President Under Water.

On the 25th of August, President Roosevelt took a three-and

a-half-hour trip in the submarine boat *Plunger*, running the craft himself a part of the time, and at one period remaining submerged for fifty minutes. When the trip was made, "a stinging northeast gale blew over the sound near Oyster Bay, and lashed its surface into a fury," so we are told. But he "took a dare," and went down to the bottom of the sea and remained there for fifty minutes, besides subjecting himself during two hours more to other risks, "as the craft darted like a porpoise through the waters." Some think it was foolhardy on his part, some praise his proclivity to do daring and unexpected things; and this is how the *New York World* humorously sums up his spirit and peculiarities:

President Roosevelt should have an individual Hall of Fame. The president is twenty men rolled into one; there are more sides to his character than there are facets on a diamond. A composite photograph of Theodore Roosevelt would look like the grandson of Nimrod and a centaur, with a rifle in one hand, a boxing glove on the other, with a diver's helmet on his head, and a clergyman's white "choker" around his neck. Such a photograph would be like the president's makeup—beautiful, but complex.

Mr. Roosevelt is never happy unless he is doing something else. Every now and then you read in the newspapers that the "President had the time of his life." The time of his life is all the time. He is as happy taking a header on a submarine boat as he is preaching to a congregation of schoolma'ams that the loneliest and least patriotic creature on top of the earth is an old maid. His existence is one continual round of shooting the chutes.

EDITOR'S TABLE.

THE EFFECTIVE COURSE.

Undoubtedly the question often arises in the minds of young men who find themselves in the mission field, "What shall I say?" And another follows closely upon it, "How shall I say it?" To those who go out in earnestness, and who have made a partial study of the principles of the gospel at home, the first question will soon be solved, even if they have failed to make the very best use of their time and opportunities in our schools, associations and religious meetings. They will soon find attraction in the principles of truth, and, as they find time, by close application, become familiar with the teachings set forth in the gospel of Jesus Christ, as revealed to and taught by the Latter-day Saints. But the second question, involving the best method of delivering the message which the missionary has gone out to proclaim, that is not always so readily solved. And yet, the success or failure of a mission largely depends upon the false or accurate solution of this problem.

It, therefore, becomes very important for a young man that he shall learn to settle correctly how to deliver his message, and how to present to men, in the most striking and effective way, the precious gospel of life and light.

While no specific rule may be given, experience has taught that the simplest way is the best. Having learned the principles of the gospel, through a prayerful spirit and by careful study, these should be presented to men in humility, in the simplest forms of speech, without presumption or arrogance, and in the spirit of the mission of Christ. This can not be done if a young missionary

waste his effort in a vain-glorious attempt to become a noisy orator, as it is reported from some of the missions that a few of our young men are doing. This is the point I wish to impress upon the elders, and to advise that all oratorical effort be confined to appropriate times and places. In the mission field is not the time and place for such effort. The gospel is not successfully taught by ostentatious display of words and argument, but rather is impressed by modest and rational statements of its simple truths, uttered in a way that will touch the heart, and appeal, as well, to reason and sound sense.

I remember years ago visiting in Scandinavia with a number of the brethren, and observed how earnestness and simplicity in the speaker, and how plain everyday truth, stated without pretense or affectation, succeeded in winning the hearts of the people, where formality, and display of logic and argument, though given in faultless and musical language, produced little or no effect upon them. We had in our company one brother to whom the first course was natural, and another who had adopted the latter. The first won the good will of the congregations, caused beaming countenances and hearty welcomes; while the other, though admired, produced a cold, artificial feeling.

Numberless examples might be added to show how men who have been most earnest and natural, have most won the confidence, love and good-will of the people. A short time spent among the Saints in a district is sufficient to learn the different views entertained by them about the dispositions of missionaries who have labored among them. Invariably, the man who has acted most natural has won the greatest hold upon their affections. Showiness, insincerity, ostentation are peculiarities the gloss of which discerning men penetrate at a glance; and the person who displays them will not win the admiration of discriminating people. They are absolutely foreign to the spirit of the gospel, and certainly should have no place in the life and character of the missionary.

It isn't the rounded period, but the thought which it contains, that is of value; nor is it the faultless sentence so much as the spirit accompanying the speaker that awakens life and light in the soul. The spirit must first be with the missionary, if he shall succeed in awakening its response in his hearers; and this is true

whether the words be spoken in conversation, face to face, or in public gatherings. The spirit will not manifest itself in the person who devotes his time to deliver what he has to say in pompous words or with display of oratory. He hopes to please artificially, and not effectively through the heart. Oratory, if it is not a failure, as it is in most cases, causes admiration, but never a testimony. Men rise to great occasions naturally, but the language and style of such occasions "put on" at pleasure, make the user ridiculous, and utterly fail to serve the purpose sought in the delivery of the testimony of truth.

There is, as well, a more serious disadvantage. It is that young men who give such great thought to what may be called artificial modes of expression, who aim at style, oratory and effect, neither learn to understand nor to teach the gospel. Indeed, it may be safely said that failure will follow in their footsteps, as far as their being able to convert any one to the gospel is concerned. Neither do they become convinced of the truth themselves, because they spend more time catering to form than to enduring substance, to parade than to fact.

It is, therefore, of great importance that the gospel should be preached in the simplest and most intelligible way. This does not mean that the language should not be choice, nor that all the refinement possible should not be employed, but that there should be no affectation, nothing "put on." There is enough in the gospel to occupy our earnest time and language, without devoting our time to artificial effects. By earnestness and simplicity the missionary will not only establish himself in the truth, but his testimony will convince others. He will also learn to stand for himself, with God as his helper; he will touch the hearts of the people, and will have the pleasure of seeing them come to an understanding of his message. The spirit of the gospel will shine forth from his soul, and others will partake of his light and rejoice therein. The other course will be ineffectual, serving no useful purpose, either to the missionary himself or to those who hear him, but rather leading to vanity, emptiness and futility.

In the mission field, as in our daily lives, it is best to be natural, rational—neither given to exaggeration of spiritual gifts, nor to destructive affectation in act or language. It is best to

develop simplicity of speech, earnestness of manner, humility of spirit, and a feeling of love for our fellows, thereby cultivating that well-balanced common sense in our lives that shall command the respect and admiration of the honest in heart, and insure the continual presence and aid of the Spirit of God.

JOSEPH F. SMITH.

A WORD FROM THE EDITORS.

With this number the ERA closes its eighth volume. The editors and the General Board are grateful to the young men who have helped to make our magazine a success. Their labors in obtaining subscribers are greatly appreciated, and it should be generally understood that without the unselfish efforts of the Y. M. M. I. A. officers, it would not have been possible to present as good a magazine as the ERA for two dollars per annum. Some have contended that it should be cheaper, but when it is remembered that all the missionaries are supplied with a copy, post free, gratis; that a large manual is given free with each subscription; that where five per cent of the Church population is obtained as subscribers, 25 cents for each subscription is returned to the association; and, finally, where the necessarily limited circulation is considered, that comes to a class publication, the price is as low as it can be made, and insure success.

We believe by concerted effort, on the part of our officers, the circulation may be doubled for volume nine, which begins November 1.

Attention is called to the special features of this volume, in the prospectus bound into this number, and we urge officers to present this in detail to the public, and make an extra effort now to obtain subscriptions for the new volume. A little work on the part of returned missionaries, who above all others understand the real value of our publication, will greatly aid the cause. They should be solicited not only to subscribe, but to induce others to become regular readers of the ERA. The work should be done immediately, and if the officers get at it in good season, their success is certain, for it has been demonstrated that it is an easy

matter to obtain subscriptions when solicitation is made of the people in an intelligent way and at the right time. We trust the officers will see the necessity of promptly subscribing themselves, and then that they will all make a united effort to circulate the ERA widely in their home cities and towns. We also appeal to the general readers to renew their subscriptions at once.

In this connection, we also express our thanks to all our writers whose names are printed in the index of authors in this number. Without their gratuitous assistance, the ERA could not have appeared. Many of them have promised to give us articles for the next volume, and we solicit aid from them all, and from new writers who wish to present their thoughts to the young men of Zion and to the Latter-day Saints and the world generally. The Latter-day Saints have hundreds of young men and women who have received higher education in the great educational institutions of our state and nation, as well as in foreign nations, and on missions, in well nigh all the nations of the earth. We consider that these fortunate persons owe a debt to those who may not have been as fortunate, and to those who have toiled to provide them these privileges. It may be partly repaid by their giving some of their best thoughts, stories and observations to the ERA, for the advancement, edification, and benefit of the community as a whole. We invite them to write for our magazine. Such work will keep them in touch with the gospel, and with the spirit of our work, and while some may think "there is nothing in it," we are convinced that it will be a gain to them richer than gold. Let us hear from you.

We thank God for the good which the ERA has done in the past, and for the help which it has rendered in the cause of truth and progress, and approach the new year with hope for continued success, confident that it will result from our united efforts.

HISTORY OF THE CHURCH, VOLUME III.

The third volume of *The History of the Church* is printed. It concludes, for the present, the annals of the Saints in Missouri. There are some forty-seven pages of interesting introduction by the

editor, Elder B. H. Roberts, which serves as a most excellent preliminary consideration of the causes that led to the troubles in and around the center stake of Zion; and gives a complete understanding of the questions and people, which arose and who were the early actors, in the tragic drama of the Church in Missouri. The subheadings following give an idea of the topics treated: "Enlightenment a Factor in Determining Responsibility for Conduct," "The People of Missouri and the Saints," "The Question of Slavery," "Political Fears," "The Saints and the Indians," "The Unwisdom of the Saints," and "Retribution." The latter topic is treated at length, and demonstrates how Missouri, in her treatment of the Saints in 1833-9, sowed the wind which she reaped as a whirlwind, in 1855-65. The lesson drawn is that when nations, states, individuals, feel power, they must not forget justice.

"The Unwisdom of the Saints" is also treated judiciously in an extended article, which even to the Saints today, has its wise lessons to teach.

The third volume of *History of the Church*, treating, as it does, a most important and exciting period of the history of the Saints, is made doubly valuable by the editor's carefully considered and explicit introduction. The division under the heading, "The Saints and the Indians," as one of the pretexts of trouble, is here quoted in full:

The interest of the Saints in the American Indians grows out of the knowledge they have of their forefathers, revealed through the Book of Mormon. From the historical parts of that book they learn the origin of these Indians; that they are of the house of Israel; from the prophetic parts of the book they learn of their future, that it is to be glorious; that fallen as their fortunes now are, they will not always remain so; extinction is not their fate, but before many generations shall pass away they will become a white and a delightful people, favored of God, and prominent in bringing to pass his purposes in the land of Zion—the two Americas. It was a mission to the Lamanites or Indians who first brought several of the elders of the Church of Christ to western Missouri. When the people of Missouri learned in what esteem the Saints held the forefathers of the Indians: and also the Indians themselves, both on account of their forefathers and the promises of God to them, it was but reasonable that they should conclude there was—as indeed there is—a strong sympathy on the part of the

Saints towards the Indians; and there was great reason to believe that this sympathy might become mutual.

It was in this substratum of truth that the false accusations against the Saints were founded, to the effect that they were seeking to enter into an alliance with the Indian tribes of the west for the purpose of driving the old settlers from their possessions in western Missouri, in order that the Saints with the Indians might possess the land to the exclusion of the "Gentiles."

To appreciate the seriousness of this charge, it should be remembered that the Indian tribes formerly residing east of the Mississippi, about this time—during President Jackson's two presidential terms, 1829-1837—were being transplanted into the country immediately west of Missouri, so that there were great numbers of these people—amounting to many thousands—being massed just beyond the boundaries of the state. Many of the tribes were in no amiable mood, either. In some instances the terms of the treaties by which they accepted lands in the Indian territory west of Missouri, for lands that constituted their old homes in the east and south, were forced upon them after—to them—disastrous wars; so that it might well be suspected that they would be ready to follow any leader who would hold out promise of regaining their lost possessions, or who would give them the hope of revenge upon their despoilers.

Let these facts be considered and given their due weight, and the reader will not find it difficult to perceive what a potent factor against the Saints this charge of holding communication with the Indians for the purpose of dispossessing the people of western Missouri of their homes would be; and, as in the case of the slavery question, their enemies were not slow to see the advantage, and made the most of it. It was not until the agitation for the removal of the Saints from Clay county began, however, 1836, that this charge of holding communication with the Indians, for the purposes already set forth, was publicly made. Then, in the document adopted at the mass meeting setting forth the several reasons of the old settlers for asking the Saints to remove from Clay county, this passage occurs:

"In addition to all this, they are charged, as they have hitherto been, with keeping up a constant communication with our Indian tribes on the frontiers; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land, in common with themselves. We do not vouch for the correctness of these statements; but, whether they are true or false, their effect has been the same in exciting the community. In times of greater tranquillity, such ridiculous remarks might well be regarded as

the offspring of frenzied fanaticism; but at this time, our defenseless situation on the frontier, the bloody disasters of our fellow citizens in Florida and other parts of the South, all tend to make a portion of our citizens regard such sentiments with horror, if not alarm. These and many other causes have combined to raise a prejudice against them, and a feeling of hostility, that the first spark may, and we deeply fear will, ignite into all the horrors and desolations of a civil war, the worst evil that can befall any country."

Governor Dunklin, shortly after this, in answer to appeals made to him by the Saints for protection, by the execution of the law, on this charge of holding communication with the Indians, said:

"Your neighbors accuse your people with holding illicit communication with the Indians, and of being opposed to slavery. You deny. Whether the charge or the denial is true, I cannot tell. The fact exists, and your neighbors seem to believe it true; and whether true or false, the consequences will be the same (if your opponents are not merely gasconading), unless you can, by your conduct and arguments, convince them of your innocence. If you cannot do this, all I can say to you is that in this Republic the *vox populi* is the *vox Dei*."

Of course this false accusation was emphatically denied by the Saints. In a public meeting held by the members of the Church, to draw up a reply to the request of the people of Clay county, that the Saints remove from that county, they said:

"We deny holding any communication with the Indians, and mean to hold ourselves as ready to defend our country against their barbarous ravages as any other people. We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly."

In a communication signed by the Prophet Joseph and several other presiding officers of the Church, and addressed to the leading men of Clay county, referring to the Indian charge, this was said:

"Another charge of great magnitude is brought against our friends in the west, that of keeping up a constant communication with the Indian tribes on the frontier; with declaring, even from the pulpit, that the Indians are a part of God's chosen people, and are destined by heaven to inherit this land, in common with themselves. We know of nothing under the present aspect of our Indian relations calculated to arouse the fears of the people of the Upper Missouri more than a combination of influences of this nature; and we cannot look upon it as being other than one of the most subtle purposes of those whose feelings are embittered against our friends, to turn the eyes of suspicion upon them from every man who is acquainted with the barbarous cruelty of rude savages. Since a rumor was afloat that the western Indians were showing signs of war, we have received frequent private letters from our friends, who have

not only expressed fears for their own safety, in case the Indians should break out, but a decided determination to be among the first to repel any invasion and defend the frontier from all hostilities. We mention the last fact because it was wholly uncalled for on our part, and came previous to any excitement on the part of the people of Clay county against our friends, and must definitely show that this charge is untrue."

But all these denials went for nothing. As remarked by Governor Dunklin, whether the denial or the charge was true, people at a distance, at least, might not tell; quite generally, however, the charge was believed, and helped to swell the volume of prejudice—already too great—against the Saints. Indeed, so potent a factor was this charge of holding illicit communication with the Indians, in arousing prejudice against the Saints, that it was used against them with great effect after their settlement in Utah. It was one of the charges made against them at the time the general government of the United States was induced by their enemies to send out an army to suppress a rebellion in Utah, that had no existence except in the hate-frenzied minds of the detractors of the Saints.

"It is charged," said Stephen A. Douglas in a speech at Springfield, Illinois, on the 12th of June, 1857—"It is charged * * * * * that the Mormon government, with Brigham Young at its head, is now forming alliances with Indian tribes in Utah and adjoining territories, stimulating the Indians to acts of hostility, and organizing bands of his own followers, under the name of Danites or destroying angels, to prosecute a system of robbery and murders upon American citizens who support the authority of the United States, and denounce the infamous and disgusting practices and institutions of the Mormon government."

The army came only to find this, with other charges that had induced the general government to send it to Utah, untrue. But this is digression.

Mormon communication with the American Indians for the purpose of despoiling the Gentiles and taking possession of their lands can never be set down as one of the causes of the Missouri persecution; for such communication never took place—the charge of it was untrue. It was, however, one of a number of pretexts, and became a factor in creating public prejudice, which alone made possible the expulsion of the Saints from Missouri.

Volume 3 of *History of the Church* may be obtained from the *Deseret News*, and should be a part of every library among the people.

NOTES.

Purpose is good, pluck better, but perseverance wins the day.

People often lose their patience just when they need it the most.

Whoever would succeed in business must be there and see to it himself.

"We never find out how much joy there is in light and sunshine until we have been for a little while in the dark."

There is such a thing as a worldly spirit, and there is such a thing as an unworldly spirit; and, according as we partake of the one or the other, the savor of the sacrifice of our lives is ordinary, commonplace, poor and base, or elevating, invigorating, useful, noble and holy.—DEAN STANLEY.

Bishop Simpson thus wrote to his wife: "Be careful of your health; be cheerful. Look aloft. The stars display their beauty to us only when we look at them. Be resolved to be happy today—to be joyful now—and out of every fleeting moment draw all possible pure and lasting pleasure."

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—JOHN FISKE.

Mother brought me up to do all kinds of housework—sweeping, dish-washing, bed making, cooking, etc., just as father taught me all sorts of work about the farm. For a boy or girl to thus be able to do thoroughly everything about the home or farm, while also getting fundamentals of book learning at public schools, is the best possible preparation for after life. To know at eight or ten years of age how to work, as well as how to read and write—then to carry along such "learning by doing" from year to year until at sixteen or twenty the youth is as full of energy and health as of knowledge and judgment; this is true education. Don't

grumble, my boy or girl friend, if you have to work before and after school or during vacation. Ere many years you'll be as thankful for having had such training as I am now. Not what's done for us, but what we do for ourselves, fits us for success in life!—*Farm and Home*.

A few years ago a certain Indiana farmer became tired of having two or three hired men around, and concluded to give his two boys an interest in the live stock and let them feed and care for it.

The sons, since having an interest in the stock, take better care of it than the hired help did. These boys, once discontented with farm life, are becoming more interested year by year in farming. The father's failing health compels him to take life more easily. He can now contentedly do this, knowing that the boys are able and willing to manage the farm.

Isn't this course better than the usual one of having the boys work for father until they are ready to be married—never knowing, until they leave home, what it is to be independent?

It is, indeed.—*Farm Journal*.

I know boys and girls who, a week after reading a book, could recall scarcely an item of its contents. They read with listless minds, like sponges, which let the clear water through and retain all the dirt. A great many people scarcely exercise their minds at all in reading. They let the words filter through the brain, leaving almost nothing behind. They might be called "impression" readers. The impression, the exhilaration, the excitement, is all they want. They do not try to remember or to do any vigorous thinking while they are reading. They read just for the pleasure it gives them. It is mental dissipation.

Such lazy readers not only get no permanent benefit from their reading, but they also demoralize their minds by constant passivity, so that they become almost totally unfit for any strong mental action. Instead of strengthening their minds, they weaken them.

The superficial reading of even good things will injure the mind's efficiency for doing good work. The habit of skimming over newspapers, glancing through books, catching a heading here and a sentence there, destroys the focusing power of the mind. No good reading can be accomplished without concentrated thought. The mind, in a receptive and responsible mood, must be focused with power, and every conflicting influence must be cut off. It must be ready to grasp a principle, to hold a new thought, to reflect, to analyze, to compare.—*Success*.

IN LIGHTER MOOD.

They had started for a stroll. "There is our minister," he said. "I'm going to ask him to join us." "To join us? Oh, George, this is so sudden! But hadn't you better speak to papa before engaging the minister, dear?"—*Spare Moments.*

His reason.—Smithkins: "There's old Biffkins. I don't care to meet him. Let's turn this way. Last summer I requested a loan of twenty dollars." Tiffkins: "Well, he ought to have obliged you; he's rich enough." Smithkins: "The trouble is, he did!"—*Smart Set.*

"Now, boys," said a Sunday school teacher, addressing the juvenile class, "can either of you tell me anything about Good Friday?" "Yes, ma'am, I can," replied the boy at the foot of the class. "He was the fellow that done the housework for Robinson Crusoe."—*Chicago Journal*

A Kansas paper says the inventor of a new feeding bottle for infants sent out the following among his directions for using: When the baby is done drinking it must be unscrewed and laid in a cool place under the hydrant. If the baby does not thrive on fresh milk it should be boiled.

When a certain schoolmaster entered the temple of learning one morning he read on the blackboard the touching legend: "Our teacher is a donkey." The pupils expected there would be a combined cyclone and earthquake; but the master contented himself with adding the word "driver" to the legend.

Said George to Pat: "Well, Pat, I think we could earn some money if I had a piece of string."

"An' sure for what?"

"To take you around and exhibit you for a monkey," replied George.

"Faith, an' sure you'd want another man, George."

"What for, Pat?"

"Why, to tell the people which end the monkey was on."

OUR WORK.

MISSIONARY WORK.—CHANGE IN METHOD.

At the late June conference it was decided to change the methods of doing missionary work in our associations. Officers are directed to read carefully the following synopsis of the remarks of Elder Joseph W. McMurrin, on this subject. He spoke on "Substitute for Formal Missionary Work—General Individual Work—Personal Attention by Officers to Members—Arousing of Universal Patriotism," and he said in part:

Missionary work, both general and local, has formed, for a number of years, a very important part of Mutual Improvement work. Many missionaries have been called by the First Presidency and sent out, as well as the large number of local missionaries, and great good has resulted. How much good has been accomplished will probably never be known. As a consequence of this missionary work, considerable prestige has come to the Y. M. M. I. A.

It has now been concluded to change the method of our missionary work, and in the substitutes recommended in place of formal missionary work, it is thought that perhaps better results will come from the labor, if those who make the effort are not known as missionaries. First, then, it is proposed that we introduce greater individual work among the young people of Zion; that is, that we labor to establish an interest in Mutual Improvement work, every individual engaging in it and seeking to influence for good all those with whom they come in contact, and especially the indifferent and careless. All are now expected to engage in this labor and not wait for formal calls. We are told in the Doctrine and Covenants that the Lord is not well pleased with those who wait to be commanded in all things.

The fear is expressed that we have confined ourselves to the study of the program and to presiding, and have not felt impressed to go out and labor personally among the boys. We urge upon all officers that they take hold of this in lieu of formal missionary work, and make every

possible effort to enthuse the members also with the spirit of it. Then we urge that more particular attention be given to the members by the officers. We should encourage the members by personal attention. Encourage in ourselves the spirit of the missionaries abroad. For many years the General Board have been doing a great deal of the work in mapping out programs, etc., and suggesting plans for the carrying on of the Mutual Improvement work, and the brethren now feel that there should be in every ward experienced workers who can, and will, do much of this work for themselves. Take up this missionary work in this spirit, and much good can be accomplished. The foreign missionary preaches and labors day and night, because he is filled with the spirit of his work, and we should encourage the same devotion to the work assigned us to do.

It is possible that a lack of patriotism arises among the members of our associations because of the officers not giving enough attention to the wishes of the young men in the selection of the officers, etc., and it has been suggested that in these matters, the desires of the members be ascertained, and, so far as compatible with good government, that these be deferred to.

In the General Board, it was decided that occasional reports would be called for from the members of the Board as to the individual missionary work being performed by each member of the Board, and it is suggested that a similar report be called for in all the stake and ward officers' meetings.

At the close of the remarks of Elder McMurrin, the following resolution, presented by Elder J. Golden Kimball, was adopted:

"Resolved, That we adopt this informal individual and general missionary work, which has been presented to the conference, in lieu of the system heretofore in use."

ASSOCIATIONS IN FOREIGN LANDS.

The secretary of the Young Men's Mutual Improvement Associations has received reports from Samoa and Australia of mutual improvement work, in those far distant lands. It appears from the report sent from President James Duckworth, of the Australian Mission, that there are six associations now organized in that mission, the last one being organized only a short time ago. These associations are all conjoint. An excellent work is being done by the young people, and the Mutual Improvement Associations are doing much good in that region. There are,

in the five associations reported, 142 enrolled members, with an average attendance of 51 per cent; 217 weekly meetings had been held, 465 exercises given from the manual, and 730 questions answered.

A report has also been received from the Samoan mission, in which there are four associations, with a total membership of 122, with an average attendance of 72; 124 meetings were held. The exercises in the Samoan Mission were partly from the manual, and the remainder from the Book of Mormon, Life of Christ, and the Articles of Faith. Several of the native members of the Church are acting as officers in the associations which appear to be prospering and doing good among the people.

George M. Sorensen, secretary of M. I. A. of the Scandinavian Mission, Korsgade 11, Copenhagen, Denmark, sends a report for the year ending April 30, 1905, from which it appears there are eleven associations in that mission with 403 members enrolled; 275 regular weekly meetings were held, and a total of 341 meetings, with 1288 miscellaneous exercises. These reports from Australia, Samoa and Scandinavia were too late to be included in the regular annual report of the associations read at the late annual conference. We congratulate our friends in those lands and wish them continued and additional success.

MANUALS READY FOR DISTRIBUTION.

The Manuals for 1905-6 are ready for distribution. Orders should be sent to the General secretary, 214 Templeton Building, Salt Lake City, now, without delay. Ward presidents should only order for their immediate needs, and then re-order when more are needed; this to avoid the return of so many at the end of the season—a cause of great expense in postage and expressage. It is important that every member of the improvement associations should have a Manual, to enable him to pursue the season's lessons intelligently. Subscribers of the ERA who pay in advance get a copy of the Manual free. Get subscriptions now.

EVENTS OF THE MONTH.

BY JOSEPH F. SMITH, JR.

Local, August, 1905.

DIED.—In Huntsville, Sunday, 13th, Charles Wood, a pioneer of 1848, and a faithful member of the Church.—Tuesday, 15th, in Nephi, Elizabeth Howard, a pioneer of Juab county, aged 63 years.—Saturday, 19th, in Thatcher, Arizona, Patriarch Prime Thornton Couleman, a Nauvoo veteran, and a pioneer of Utah, born September 23, 1831, in Bedford, England.—Sunday, 20th, in Taylorsville, Harriet Folland, aged 74 years, who came to Utah in 1864.—In Big Cottonwood, Sunday, 27th, Rasmus C. Knudsen, aged 82 years, who built the first flour mill in Provo.—In Cache county, Wednesday, 30th, Bishop W. H. Maughan, one of Utah's pioneers, and an active Church worker. For over 40 years he was bishop of the Wellsville ward. He was born May 7, 1834, in Great Britain, shortly afterwards coming to America with his parents who had joined the Church.—In Moroni, Monday, 28th, Niels J. Anderson, born Denmark, February 10, 1836; joined the Church in 1863, and came to Utah in 1872. He performed a mission to Denmark in 1890-2, and was the president of the Moroni Scandinavian meetings.

THE OGDEN CHOIR AT THE FAIR.—On Friday, 18th, the Ogden Tabernacle Choir, about two hundred voices, under the direction of Professor Joseph Ballantyne, departed from Ogden for the Portland fair, where they gave a series of concerts, and won from the people well merited praise. On the 22nd, they sang the "Irrigation Ode," at the opening meeting of the Irrigation Congress which was in session in Portland. On that occasion Chairman Richardson of the Congress said:

I want to tell you that this is the greatest two hundred voice chorus in the United States, and that Mapleton in his palmiest days as a conductor never had anything better. I also want to remind you that this marvelous music has come from "Mormon" throats, that every singer in the choir is a "Mormon," and that collectively they have come to help

this congress out, to show the people of Portland and the Lewis and Clark Exposition what they can do, and more than that they are making this trip and the demonstration at a cost of more than \$11,000. That is the offering that the splendid and enterprising city of Ogden lays at our feet this week.

DR. MILTON H. HARDY DEAD.—Dr. Milton H. Hardy, one of the best and leading citizens of Utah, and an active Church worker and member of the Y. M. M. I. A. General Board, died in Provo, Wednesday, 23rd. He was born in Groveland, Mass., September 26, 1844. A sketch and portrait of Elder Hardy are found in Vol. 6 of the ERA, number 4.

DEATH OF MARY ISABELLA HORNE.—On Friday, 26, Mary Isabella Horne, daughter of Stephen and Mary Hales, and a prominent and influential Church worker, died in Salt Lake City. She was born in Rainham, Kent, England, November 18, 1818, and with her parents moved to Canada, in 1832, where she married Brother Horne. She was taught the gospel by Elder Parley P. Pratt, and in 1836 was baptized, after which she gathered with the Saints in Far West; she passed through the trials of Nauvoo, and crossed the plains in President John Taylor's company, in 1847. In Church work she was a devoted laborer, and served faithfully as an officer in the M. I. A. and Relief Societies for many years. She not only believed in the prophets of the Church, but always defended them, and was a woman of unshaken integrity.

Local.—September, 1905.

DAMAGE BY SMELTER SMOKE.—On Monday, 4th, Judge Marshall of the Federal Court, handed down an opinion regarding the smelter smoke in Salt Lake county, in which it is held that the smelters injure the sale value of farms about one half.

KILLED BY LIGHTNING.—On Labor Day, 4th, while 1,200 people were gathered at the race track near Richfield, a bolt of lightning fell from a clear sky and killed one young man, Atlas Bean, and injured a number of others, one young man, a brother of the man killed, especially was seriously burned; a stampede of the horses, and a general panic was narrowly averted. Two storms were approaching from opposite directions, and the theory is that the lightning leaped from each, meeting in the center, and descended on the gathered people, the ball of fire seen in the distance bursting just before it struck.

DEATH OF WM. H. LEWIS.—President William H. Lewis, of the Benson Stake, died, on the 5th, in Lewiston, Cache county, Utah. He was born in Macapin Co., near Carlinville, Ill., October 14, 1837; joined

the Church April 10, 1847, and came to Utah in 1851. He was one of the original settlers of Lewiston, and a resident of Cache since 1859. He was appointed bishop of Lewiston ward, in 1877, a position he held until chosen president of the Benson Stake at its organization a few years ago.

WARD ORGANIZATIONS.—On Sunday, 10th, Huntsville, in the Weber stake, was divided into two wards. The presidency of the stake, Presidents Joseph F. Smith and Anthon H. Lund, and other leading elders were present. The east end of the ward with 29 families was made a bishop's ward, and named Middleton. Albert Allen Bingham was chosen and set apart bishop, with John W. Grow and Charles W. Stromberg, counselors. Bishop David McKay, for 20 years bishop of Huntsville, was honorably released, and Andrew P. Renstrom, his former first counselor was chosen and set apart as bishop, with Charles S. Wood and John Hall counselors. President Smith eulogized the splendid labors of Bishop David McKay, and moved that he be ordained a patriarch, which was carried, and he was so ordained. Bishop McKay retired owing to his contemplated removal to Ogden, and the people part with their beloved leader with many expressions of regret.

AGRICULTURAL COLLEGE FIRE.—The mechanical arts building, its tools, machinery and paraphernalia were destroyed by fire early on the morning of the 12th. The loss is conservatively estimated at \$50,000, with only \$5,700 insurance. The cause of the fire is yet unknown; the loss will fall heavily upon the Agricultural College, and the burning will greatly hamper the work, just now when the school season is about to open.

SCHOOLS OPEN.—On the 11th the public schools opened generally. In Salt Lake City over 13,000 children enrolled the first day; and in Ogden, 4,381. The attendance in the county schools and in other cities was very large.

DIED.—In Spanish Fork, Friday, 1st, Hannah Cornaby, born in Suffolk, England, March 17, 1822, and joined the Church in 1852, coming to Utah in 1853. She was the author of the familiar song, "Who's on the Lord's Side, Who?" so frequently sung by the late George Goddard.—In Nephi, Sunday, 3rd, Peter Christensen, pioneer and Indian war veteran, born Denmark, January 12, 1836, came to Utah in 1855; he served in the Indian wars from 1865 to 1869, and was noted for his bravery and sound character.—In Payson, 11th, Christopher Flintoff Dixon, one of the oldest and most widely known residents of Utah county, age 89

years.—In Riverside, Box Elder Co., 10th, Mary T. Richards, wife of the late Pres. Franklin D. Richards, age 77 years. She came to Utah in 1848. —In Salt Lake City, Tuesday, 12, Mark Earnshaw, born at Waddington, Yorkshire, England, January 29, 1832; he early joined the Church and sailed in the *Clara Wheeler* in 1854, arriving the following year in Utah. He drove ox-teams over the plains three times, and lived in the 16th ward since 1861.

Domestic, August, 1905.

VALUE OF RAILROAD PROPERTY.—The commercial value of railroad property in the United States was estimated by the Census Bureau at \$11,244,852,000.

IMMIGRATION into the United States for the year closing June 30th reached the largest total ever recorded—1,027,421. This was an increase of 25 per cent over the preceding year.

REFORMS IN PHILADELPHIA.—Under the instruction of the director of public safety of the municipality of Philadelphia, the police of that city recently made inquiry to ascertain the number of fictitious names that had been placed on the voting lists. Their reports showed 60,083 fraudulent registrations, in a total of 375,812. In one voting ward, the fraudulent registrations outnumbered the genuine by 579, out of a total of 5,989. In another ward the fraudulent registrations were 42 per cent of the entire number. The reform movement in Philadelphia, inaugurated by Mayor Weaver, has brought to light many conditions of this kind which are rapidly being rectified for the good of the government.

ABRAHAM LINCOLN'S BIRTHPLACE SOLD.—On the 28th, the 110-acre farm on which Abraham Lincoln was born was sold at auction to R. J. Collier of New York. The price paid for it was \$3,600.

END OF THE PORTSMOUTH CONFERENCE.—The Russian-Japanese peace conference agreed on all the points under discussion at the morning session held, 29th, at Portsmouth. Japan abandoned many of the most important claims in the interest of peace, which Russia doggedly refused to meet. Among these claims, that of indemnity was perhaps the chief. The Island of Sakhalin will be divided, the Japs holding the southern half, Russia will retain her interned warships, and no limit will be placed on her naval power. The treaty was signed September 5, 1905.

NEW BATTLESHIP.—The battleship *Vermont* was launched at Quincy,

Mass., on the 31st. It is 16,000 tons burden and one of the most powerful ships ever made for the U. S. Navy.

Domestic, September, 1905.

YELLOW FEVER.—At the request of the state and municipal authorities, the United States Government, in July, took charge of sanitary regulations at New Orleans, with a view to checking the spread of the yellow fever epidemic. Up to, 12th, there had been 2,370 cases of the disease at New Orleans, and 319 deaths from it.

HEZEKIA BUTTERWORTH DEAD.—The author of *Zigzag Journeys*, *True to his Home*, and many other books for young people, also assistant editor of the *Youth's Companion* from 1870 to 1894, died on the 5th, age 65.

Foreign, August, 1905.

THE FAMINE IN SPAIN.—Due to the failure of the crops in Andalusia, Spain, the famine continues and increases. The greatest suffering is in Cadiz and Seville, and the farming districts of southern Spain. Thousands of laborers are kept from starving by eating wild roots. Bread riots occur frequently, and the houses of wealthy farmers have been looted by the hungry people in search of food. The fault, to a large extent, lies in the primitive methods of agriculture which adds to the failure of crops during drouth and troubles such as Spain has been experiencing.

RESCUE OF THE ZIEGLER POLAR EXPEDITION.—On the 10th, advices from Tromsøe, Norway, gave details of the rescue of the Fiala-Ziegler Polar expedition by the relief commanded by W. S. Champ. The exploring party of 37 members was sent out by Wm. Ziegler of New York, under command of Anthony Fiala. It left for the north in June, 1903. The winter of 1903-04 was spent by the explorers in Teplitz Bay, where, in November, their ship *America* was crushed in the ice. When rescued, all the members of the party were alive but one who died from natural causes. The farthest point north reached by the party was 82 degrees, 13 minutes.

GOVERNMENT OF INDIA.—Lord Curzon, viceroy, and governor-general of India since 1899, resigned his office, 12th, because of radical differences of opinion with Lord Kitchener, commander-in-chief of the forces in India, over questions of army administration. The Earl of Minto was appointed to succeed him.

NORWAY'S FREEDOM.—On the 13th, a referendum vote was taken in

Norway on the question of separation from Sweden. The vote was practically unanimous for separation; some 321,197 votes were cast for the dissolution, and 161 against.

RUSSIA.—On the 7th twenty thousand Finns met at Helsingfors and demanded sweeping changes in the government. On the 9th, some twenty thousand men were on strike at Riga, and many persons were killed in fighting between Cossacks and Jews in Zetomir. On the 12th, two socialists were killed, 18 wounded, and over four hundred captured by troops, near Warsaw. More than one thousand arrests were made in two days. On the 18th, the Czar issued a proclamation granting a national consultative assembly which will be an advisory body which can make recommendations upon such matters as may be submitted to it, and may call attention of ministers and chiefs of departments to infractions of the law. The powers of this body are extremely limited, as all matters passed by it go to the Council of the Empire, which council reports to the Czar who reserves the right to accept the majority or the minority report; or if he should feel inclined, to reject both. The assembly, or Duma as it is known, is called by the Czar and adjourned at his pleasure. The members are elected for terms of five years, and will receive \$5 per day and traveling expenses. The total membership will be 412 men.

Foreign, September, 1905.

RIOTS IN JAPAN.—Because they were denied the privilege of congregating in Hibaya Park, Tokio, on the afternoon of the 7th, a mob of Japanese citizens attacked the official paper, and threatened the official homes of Premier Katsura, and Baron Komura, foreign minister; also destroyed Christian churches and did other unlawful acts. Several sub-police stations were destroyed. National troops later quelled the disturbances, which, while not considered very serious, it is feared will grow owing to the dissatisfaction over the Portsmouth peace terms. It is even feared that military control of Tokio will be necessary. The popular indignation against the government for relinquishing, as it is there viewed, part of the fruits of the victory, in order to secure peace, is outspoken and extremely bitter.

CHOLERA IN GERMANY.—Cholera has appeared in several places in Germany and up to the 18th there had been 201 cases and 71 deaths. Special precautions are being taken at Hamburg and Bremen to prevent the departure of emigrants for the United States, without detention for quarantine. Latest advices up to September 18, show that the epidemic is under complete control.

A good book is like a good name—better than riches.

IMPROVEMENT ERA

ORGAN OF

YOUNG MEN'S MUTUAL IMPROVEMENT
ASSOCIATIONS,

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

VOLUME EIGHT.

PUBLISHED BY THE GENERAL BOARD.

"What you young people want, is a magazine that will make a book to be bound and kept, with something in it worth keeping."—*President John Taylor.*

EDITED BY

JOSEPH F. SMITH AND EDWARD H. ANDERSON.

HEBER J. GRANT AND THOMAS HULL, MANAGERS.

SALT LAKE CITY.

1905.

The Glory of God is Intelligence'

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